

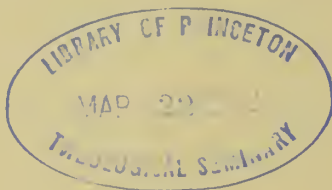
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1899



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No. 90.—NEW SERIES.]

JUNE, 1899.

[PRICE ONE PENNY.]

THE STORY OF THE YEAR.*

ONE of the problems continually pressing on the directors of a missionary society is how best to bring home to the hearts and consciences of Christian men and women the condition and the needs of the mission-field. The great world is open as it never was before.

THE PROBLEM. Numbers travel for pleasure, for health, or for business to the most distant and out-of-the-way parts. Heathen peoples are everywhere coming under the rule of the great nations of Christendom. But the traveller in uncivilised countries, or in the great and fascinating East, seems to see as little of the real life of the people, and to learn as little of their thoughts and needs as the average British tourist on the Continent does of the inner life of the French or Italian or German family. The impression produced upon the mind is that of the vastness of the countries and the multitudes of the people, or the quaint and novel picturesqueness of Oriental scenes is recognised and admired, or the primitive unclothedness and lack of the elements of civilisation creates an exaggerated idea of the degradation of barbarous tribes. The religious condition of the people, however, seems very rarely to receive any serious consideration. Their ideas of God, and the effect which those ideas necessarily have upon their thought and life, are apparently unnoticed. Their ignorance of the

glorious revelation of love and saving grace made to the world in Jesus Christ does not seem to create any concern or any longing to preach the Gospel to them. Numberless books of travel are written, describing—often with great vividness and power—the physical aspects and social conditions of heathen lands as these are seen by the intelligent traveller; but it is rarely possible to find in any of them any serious reference to the religious conditions and needs of the people viewed from a Christian standpoint.

Yet it can need no argument to show that those who fail to realise the spiritual condition of heathendom and its meaning must also fail to notice the power the Gospel is exerting wherever it is faithfully proclaimed. The witness to Christianity in the success of missions is unrecognised, and the appeal to the Church to make known her Master's power and grace is unfelt. Hence the influence of travel and enlarged knowledge of the world has only been in too many cases to deaden natural feeling, and to make professing Christians content to leave the nations outside Christendom to their own unaided search for God.

It is to be feared that with many there is a deeper reason than this to prevent them from responding to the Master's great command. They are not themselves sufficiently awake to the meaning of connection with Christ to feel the constraining power of His grace in their own hearts and lives, and are consequently unable to appreciate aright the imperative need of His renewing Spirit and of His righteous rule in the life of the world.

* The One Hundred and Fourth Report, being the Fourth Report of the Second Century. Reprinted here by request of the Directors.

For these and other reasons, it is still sadly true that though the missionary cause has made remarkable advance in its hold on the consecration of the Church of Christ during the past century, two-thirds of the

THE SOLUTION. members of the Christian Church are not yet sufficiently interested in Missions to contribute regularly to their maintenance, or to pray regularly for their success. How are these to be reached? There seems only one possible answer, prosaic as it may appear—*increase of information and increase of prayer alone can effect a change of feeling.*

The Directors are grateful to the large company of ministers and other friends who have helped them during the past year to keep the great missionary call before the public. They are well aware that it is due to the deep and prayerful interest and the constant efforts of a large body of devoted friends that the Society is indebted for its funds, and for the exercise of those spiritual influences which make the work successful. They would urge that, if possible, more frequent and systematic effort should be made throughout the course of the year to bring the great facts of the missionary story and the great needs of the heathen world under the notice of congregations, apart from recognised missionary anniversaries.

The steady growth of the WATCHERS' BAND is full of promise. A careful revision has been made of the roll of membership, which has resulted in the not very surprising discovery that some have grown weary or

THE WATCHERS' cold, and some branches have died out.

BAND. Seven hundred and sixty branches, with an aggregate of 31,018 members, have been formed in Great Britain from the commencement of the movement. Of these, sixty-five branches have died. During the past year, however, ninety-four new branches have been formed, with an aggregate membership of 4,338, as against forty-eight in the previous year, and there has been evidence in many quarters of a fresh recognition of the importance and the power of prayer as a means of helping missions. The exact and detailed information diffused by the Watchers' Band about the various fields of labour, the stations, and the members of the mission staff is most valuable as a means of sustaining interest and giving point and intelligence to supplication.

The world has been hearing in amazement of the marvels of that wireless telegraphy by which two far-distant points may be brought into such sympathetic connection that the cry of need, the message of sympathy,

THE POWER OF and the stirring call to duty and to arms

PRAYER. may speed from one to the other, borne on the unseen ether waves which roll as an ocean round this home of mystery, the earth. This is no new principle in nature; the great electric currents have

been passing through earth and air from the beginning of time, waiting for man to command their services. Nor is it a new discovery, but, by the inventive power of a practical mind, it has been brought from the region of scientific theory and experiment into practical application. At once its utility is recognised, and it is put to use for the saving of life at sea. When will men learn that the spiritual world also is girt about by currents of influence, of marvellous persuasiveness, and amazing potency? These currents can be used to effect miracles of gracious power by those who have the will to use them, and who take the trouble to discover the secret of the law of use. Prayer of a general kind, especially prayer for the coming of the Kingdom of God, often seems to be a very meaningless and ineffective thing. It may be very genuine and very earnest, but it seems like the summer lightning—it passes forth into space without any definite point. But it is possible to bring two persons, or two communities, widely separated from each other, into such sympathetic connection that there may be certain, direct, and swift communication. The mysterious electric currents, which link heart with heart and all with God, may be controlled and used with certainty and with freedom, appealing, responding, informing, sympathising, sustaining, inspiring. The power and the helpfulness of the individualising process in prayer is no new discovery. It is already freely employed by not a few with the happiest results. The Watchers' Band is the Society's Marconi system, by means of which missionaries in far-off lands are already discovering that warm hearts in the home country are in direct sympathetic touch with them, and heavenly powers of help and cheer are being wondrously exerted on their behalf. The Directors have no desire to see the Watchers' Band grow by the adhesion of large numbers of merely nominal members, but they would hail with gladness any indications that the constituents of the Society had learned the value of that personal connection with the mission-field which it affords.

THE HOME STAFF.

An important change has been made in the Secretariat, which it is hoped will prove of great permanent advantage. Hitherto, throughout the Society's history, with only one brief interval, the Foreign Department

CHANGES AT has always been under the direction of one

THE MISSION Secretary, and the Society has been served

HOUSE. by a remarkable succession of able and honoured men in this important office.

For some time it has been evident that further provision ought to be made to meet the growing requirements of the work. During the present Secretariat the number of missionaries has increased from 158 to 265, entailing a very great increase of labour in correspondence and in the business of the missions. Moreover, the rapidly changing conditions of the world's life have made it necessary that the missionaries and the Directors should be much more

closely in communication than was formerly possible or needful. The Directors endeavoured to lighten the burden resting on the Foreign Secretary, first in 1884, by relieving him of the duty of editing the *CHRONICLE*, the Rev. George Cousins being then appointed Editor and London agent. In 1891 a further change was made, and Mr. Cousins was appointed Editorial Secretary and Assistant Foreign Secretary, for the purpose of still further providing for the needs of the Foreign Department. It has now been decided that for the future there shall be two Foreign Secretaries, dividing the duties of the office between them. Mr. Thompson retains the position of Senior Foreign Secretary, with general supervision of the whole of the Society's work, and responsible charge of the missions in India, Africa, the South Seas, and New Guinea, while Mr. Cousins, as Joint Foreign Secretary, will have the special charge of the missions in China and Madagascar, together with the business arrangements connected with publications, shipping, and foreign accounts. To make this change effective Mr. Cousins has been relieved of the duties of Editor. It may not be generally known that, in addition to publishing its two monthly magazines, and also such leaflets, appeals, and other literature as may from time to time be required, for the purpose of giving information about its work, the Society has recently undertaken the publication for its missions of books in various languages, being able by this means materially to diminish the cost of such publications, so that they can be sold to the natives more cheaply than heretofore. The demand for a greater quantity and a greater variety of literature bearing on the Society's missions is increasing. If the Society is to reach the ear and the heart of those who as yet have not been interested in its work, or to sustain and deepen the interest of many of its present supporters, this demand must be met. There is, therefore, abundant scope for the literary labour of one who will provide what is lacking in an attractive form, and such labour will, if wisely expended, prove abundantly remunerative in the highest and best sense. The Directors have appointed Mr. Lewis H. Gaunt, M.A., of Mansfield College, to the post of Editor, and they bespeak for him the encouragement which is required to make his work successful.

CHANGES.

The year that has now closed has been a time of rich and varied blessing, though of many anxieties. The ravages of the plague in South India, the revolution in China, the serious political trouble in Samoa, have all had an effect upon mission work. But the dominant note of the year has been movement and progress. There have, of course, been some changes and some losses. No year passes without the transfer of some members of the company of workers from the earthly ministries to the heavenly rest and service,

THE DEATH-ROLL.

and no year passes in which from one cause or another there are not changes in the *personnel* of the staff. The death-roll has been a heavy one, alike in the number and in the quality of those who have been called away.

Edward White and George Frederick White had both been closely associated with the Society for many years.

The latter was a Trustee, and, in former years, when he was in vigorous health, was a very familiar figure at the meetings of the Finance Committee and the Board,

where his practical counsels and generous help were a great strength in the Society's councils. Edward White, the witty, acute, devout, and lovable theologian, never took a very prominent part in the work of committees, but he was a very frequent attendant at the meetings of the Board, and his deep interest in missions and his zealous desire for their success seemed to be intensified to a burning heat by those views on the conditions of the Future Life with which his name was so conspicuously associated.

Charles Berry, one of the most eloquent and gifted leaders of the younger generation of Congregational ministers, strong and clear in his grasp of great principles, and exceptionally brotherly and unassuming in his personal relations with his brethren, had rendered the Society very valuable service on more than one occasion, notably as one of the four signatories of a remarkable circular letter to ministers, issued by himself and his co-signatories in 1891, voicing the deep feeling of responsibility and concern with which they viewed the position of the missions, and which was the immediate cause of the Forward Movement. He had promised to preach the annual sermon for the Society in May, 1898, but was unfortunately prevented by the illness which ultimately caused his death.

Mr. F. Livens, the Treasurer of the Society's Auxiliary at Leicester, and Mr. J. F. Fawckner, of Newport, Mon., were both men whose influence is much missed in their own spheres.

From the Mission circle death, with impartial hand, has taken away the young as well as the old. Mrs. Paine, formerly of Bellary, was the daughter of one of the Society's first missionaries in India, the Rev. A. des Granges, and had been spared to the venerable age of eighty-nine, having been fifty-seven years a widow. Mr. J. N. Campbell, who died in South Africa, served the Society for twenty-one years as a schoolmaster in that country, and retired twenty-six years ago in consequence of ill-health. The Rev. S. and Mrs. Milla had been devoted workers in the South Seas, first in Samoa, and then in the Loyalty Islands,

and after their retirement, in 1871, have been well known and held in high esteem by the churches in the neighbourhood of Sydney. Mr. Ella to the last employed his pen in diffusing information and stimulating interest in the South Sea Missions.

These were all veterans in the service who had long been withdrawn from active participation in the great enterprise. Others have fallen on the field. The first of these was the Rev. James Wills, of Madagascar, an indefatigable worker, who gave the Mission twenty-eight years of valuable service as the superintendent of a large district, as a writer of several important commentaries and other books in the Malagasy language, as Secretary of the District Committee, and in other ways. Mr. Wills had long suffered acutely from rheumatism and malarial poisoning, but his indomitable spirit and devotion to his work kept him at his post through all the trying period of the change of government, and the enforced long separation from his wife and family which this necessitated. When at length he started for England he was in a very critical condition, and he died three days after his arrival, a martyr to duty.

Dr. Charles B. Mather, of the Central African Mission, was a man of quiet and reserved nature, but a devoted missionary, utterly forgetful of himself in caring for others, and greatly trusted and beloved by the people among whom he was labouring. He lost his young wife and infant child in Central Africa in 1892, and now his remains rest with theirs in the centre of the dark continent.

The Rev. Morris Thomas, of Vizagapatam, was for twenty years pre-eminently an evangelist. He had much other work to do in connection with the Mission, but this was his chief joy. Incessant in labour, and possessing a Welshman's gift of eloquent and fervent speech, he preached throughout the district continually, and finally wore out a naturally strong physique.

The name of John Mackenzie, of Hankey, South Africa, will in years to come find an honoured place in history among the small but noble company of those who have been the champions of justice and fairplay to barbarous races, and as a statesman who had firmly grasped the great principles of a true imperialism of Great Britain in South Africa, and who feared not to advocate those principles at the expense of personal honour and reward. By the Society he will be remembered as a great missionary,

wholly consecrated to his Master's service, to which he brought mental endowments and personal qualities of heart and character of an exceptionally high order.

Mrs. Lewis, of Bellary, was the like-minded wife of one who was by all who knew him regarded as an ideal missionary. Her gentle, earnest spirit had a remarkable influence, alike among the people among whom, with her husband, she had laboured for many years, and among those who had the privilege of meeting her in Britain or Australia.

Mrs. Baron, the wife of the Rev. R. Baron, of Madagascar, began her missionary life as an agent of the Friends' Foreign Missionary Association, and only changed the sphere and character of her work when she married Mr. Baron. Her kindly ways, ready sympathy, and gentleness gave her great influence with the women of the Amparibe district, and her classes for their benefit were greatly prized.

Mrs. Govan Robertson had been but a few months in Central Africa, just long enough to awaken the liveliest hopes that she would prove a most useful member of the Mission. Her last message was: "Tell mother I am glad I came to Africa."

In addition to the losses by death, no fewer than twelve names have to be removed from the official roll of the Society's missionaries. Of these, six young men have retired from the service on various grounds; one of them, a medical missionary, felt compelled to retire from his post on account of a serious change in his theological views. Two others, unhappily, differed so seriously from their brethren, that the Directors felt constrained, after much patient investigation, to ask them to resign their positions. Two had failed to acquire a knowledge of the vernacular, and this, coupled with health considerations, made it advisable that they should return to England. The sixth was compelled by family claims of a painful and serious kind to withdraw from the work in which he had for some years been happily engaged. Four ladies have retired on account of marriage, though two of these will still retain their connection with the Society as the wives of missionaries. One has been compelled to relinquish work on account of the state of her own health, and the strong claims of home have made it necessary for another to retire from the field.

The vacancies thus caused in the ranks have almost all been filled by fresh appointments, though the new workers have not yet in all cases left England. Twenty missionaries have actually entered upon work during the year, of whom seven are in China, six in India, five in Madagascar, and two in South Africa.

THE WORK ABROAD.

It is satisfactory to be able to report that the staff of European missionaries has been maintained at its full strength. The Directors feel, however, that in the present position of the Society's work this is not

THE RESPON- really sufficient. The penalties and re-
SIBILITIES OF sponsibilities of success are now pressing
SUCCESS. heavily upon the Society in almost every
field, and most of all in those two great

Eastern fields where the work makes the largest demands on the workers. The work of the Society in India and China has developed so greatly during recent years that vast districts which formerly were easily and adequately worked from a single centre, because the people generally were not yet prepared to listen to the Gospel, are now open to the missionary in a new sense. There are little companies of Christians at various points; there are many so far impressed by the truth that they have been brought to the point of halting between two opinions; and there are large numbers who have lost their former antipathy and are willing to hear. Everything suggests the advisability of occupying fresh points of vantage in large towns as new centres of work, so that districts thus opening may be covered by a net of Christian influence.

With the present staff it is quite impos-
PRESSURE sible to do this, and a considerable pro-
UPOON THE portion of the Society's missionaries are,
STAFF. in ordinary circumstances, working under
a pressure which would speedily tell upon
health even in a temperate climate, and which in the tropics is most prejudicial. When any breakdown occurs, or when one or more have to be absent from their posts for a lengthened period on furlough, the demands made upon those who remain are altogether too great to be borne without serious consequences. The number of missionaries who are sent home in advance of furlough by medical orders because they have overtaxed their strength is steadily increasing. It cannot be to the advantage of the Society or of the work, much less can it be right, that such a state of things should continue.

The difficulty is increased by the variety of forms of work in which the Society is engaged, which are not always easily interchangeable. The educational mission-

VARIED WORK. ary cannot take charge of a hospital
during the absence of the medical mission-
ary, and the medical missionary has neither the time nor the strength to undertake the duties of his clerical brother in addition to his own. So great has been the growth of the

Medical Mission that the Directors have
PRESSING seriously to consider whether they ought
CLAIMS OF OUR not in every case to have two medical
MEDICAL missionaries associated together. The
MISSIONS. charge of a hospital of from thirty

to one hundred and thirty beds, usually full, and of a dispensary with a large and constant out-patient practice is too much for one man, especially when, as is not infrequently the case, he has to examine all patients, perform all operations, and often be chief dresser and nurse, without the possibility of consultation with any other doctor, or of competent professional help in any critical case. The value of medical missions is no longer a matter of dispute. From every part of the mission-field the testimony has long been given that the missionary with a little knowledge of medicine is able to relieve suffering which would otherwise have continued without hope of remedy, and that he wins confidence in a way that greatly facilitates the success of his more spiritual work; while the doctor, with his potent medicines and his wonderful knife, works miracles of healing which draw all men to him. The mission hospital thus becomes often the most influential evangelistic centre in a mission, as well as its perpetual object-lesson of a Divine philanthropy. To leave such work entirely in the hands of one man, with the certainty that when he goes on furlough, or breaks down in health, there will be no one to take his place, seems an utterly mistaken and mischievous policy. The Directors have for some time been seriously considering the necessity for increasing the medical staff at several of the Society's mission hospitals, and have only been debarred from doing so by the lack of funds.

It may be urged—it will doubtless be urged by some—that the true solution of this difficulty is the increase of a native agency, and that the Society has, through-
NATIVE out its history, acted upon the principle
AGENCY. of utilising the help of native Christians,
and of encouraging the growth of a
native ministry, rather than of greatly increasing its European staff to meet every need. This is perfectly correct, and the Directors have endeavoured to keep this end always in view. There never was a time in the Society's history when so many men were in training for educational, evangelistic, and pastoral service in connection with the various missions as there are to-day, nor was the training given to these native students ever before so extended and so thorough as it now is. During the past year two important additions have been made to the provision for training native teachers in China. The Walford Hart Memorial College at Tientsin, erected mainly by the generosity of private friends, has been opened to provide for the growing needs of the North China Mission. At Hankow the Society has purchased property which is to provide accommodation for a high school, normal school, and theological seminary for the Central China Mission. Moreover, one of the considerations which has weighed with the Directors in discussing the reinforcement of the medical missionary staff has been that time and opportunity might thus be given for training Christian medical assistants and medical evangelists. Further, it may easily be seen from

the statistics of each mission-field that there has been a steady and most gratifying increase in the number of native workers. The difficulty which is now being felt is, however, due not to any unwillingness to employ native workers, but to the fact that they still need the leadership and direction of Europeans. The more fully a district becomes opened up and occupied by evangelists and teachers the greater is the need for the services of missionaries to direct their labours.

WAYS AND MEANS.

The gathering of converts and the opening of the field are the evidences of the progress of the enterprise. The state of the funds is the pulse of the Church. The past year is generally acknowledged to have been a time of commercial prosperity in all parts of the country, and even the agricultural interest has been in better spirits than for many years before. The claims of the heathen and the opportunities for enlarged service which are presented by open doors on every hand have been voiced by missionaries, by secretaries, and by many ministers and others who have the ear of the churches, from many pulpits, and on many platforms. Every branch of the work has had its advocates, and every field has been represented. The children in the Sunday-schools have heard the story of the power of Jesus to save the heathen. Bible-classes and members of Christian Endeavour Societies have had special cases presented to them in which their sympathy and help might be appropriately and usefully expressed. The general Christian public have been invited to hear of the triumphs of the Cross and of the condition of the world without Christ. Upwards of 3,200 addresses on Missions have been given by deputations from the Society to the churches during the year. The magic lantern has been largely used by missionaries to illustrate their story, and curiosities from the mission-field have been in constant request to increase interest at missionary meetings. In addition to these ordinary means of calling attention to the Society's work, the Directors issued, in September last, a special appeal setting forth some of the pressing needs and new responsibilities, and urging their friends to seriously consider their duty to the cause of Christ among the heathen in the light of the statements made to them. The result of all this effort has been anxiously watched for; it must be confessed that it is not very encouraging.

The expenditure of the year has reached the gross total of £162,240 15s. 9d. Of this amount £17,778 4s. 11d. has been beyond the control of the Directors, being money raised and spent on the mission-field. The balance, £144,462 10s. 10d., represents the actual expenditure from headquarters. A further sum of £7,000, which is charge

able to the Centenary Fund for buildings, has also to be deducted from this amount before the net expenditure on current work is arrived at. This brings down the exact total to £137,462 10s. 10d. The net expenditure last year, calculated on the same lines, was £129,731. There has, therefore, been an increase of expenditure amounting to £7,731. This is somewhat above the normal annual increase, and is accounted for partly by an adjustment of accounts in the Samoan Mission, and partly by the fact that work in Madagascar, which had been suspended during the late troubles, has been resumed and is much more costly than it was before the war.

The gross ordinary income for the year has been £155,677 5s. 2d., to which has to be added £2,563 7s. 1d. received on account of the Centenary Fund, and applied to meet current expenditure, making a total of £158,272 12s. 4d.

INCOME—AND DEFICIT. The net income is this amount less £17,778 4s. 11d. raised and expended in the field—i.e., the Directors actually had at their disposal £140,494 7s. 5d. The sum of £4,821 4s. 3d. was, however, received for special purposes, and was funded until it may be required, leaving £135,673 3s. 2d. to meet an expenditure of £137,462 10s. 10d. There is, therefore, a deficiency of £1,789 7s. 8d. The deficiency at the close of last year was £8,416 12s. 3d., so that the new year commences with an accumulated adverse balance of £10,205 19s. 11d.

Comparing the income of this year with that of 1897-8 it will be found that there has been an increase of £14,501 2s. 1d. Examination in closer detail shows that the Society received last year and spent £3,786 7s. 8d. in compensation from the French Government, on account of property in Madagascar, for which there is no equivalent in this year's accounts, and £705 10s. 7d. on account of a bad debt in Samoa, which is represented this year only by the balance £32 0s. 1d. It also received and appropriated £4,427 17s. 9d. from the Centenary Fund, the equivalent of which this year is only £2,563 7s. 1d. The ordinary sources of income have, therefore, been larger this year by £6,324 8s. 11d., to make up for the lack of these special receipts. The special fund raised for the opening of work in Hunan, and amounting in all to £2,824 17s. 10d., explains a considerable part of this increase, and a legacy for leper work in India accounts for £1,800 more. The ordinary expenditure of the Society has not derived any benefit from either of these amounts. Relief has come to the Society's exchequer not from the contributions of the living, but from the legacies of friends who have passed away. From this source it will be seen that not less than £29,662 has been received, and if from this large amount the £1,800 already mentioned be deducted, it still leaves £27,862, or nearly £17,000 beyond the average annual income from this source.

Dr.	BALANCE-SHEET (INCOME AND EXPENDITURE), 1898-9.	Cr.
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To—			
* Income (apart from legacies), 1898-9	£126,014	11	3
Legacies	29,662	13	11
			<hr/>
			£135,677 5 2
Received for Investment on Account of:—			
(a) Donations, &c., subject to Life Annuities	£4,643	17	2
(b) Legacy to perpetuate Subscription			
(further)	17	13	7
(c) Donation for Hospital Bed in China for			
23 years	100	0	0
(d) Buildings' Accumulation Fund	84	18	1
(e) Memorial Hospital Fund, China	12	10	0
(f) Central China Special Fund	9	19	6
(g) French Government, on account of			
Madagascar Property (less amount			
expended)	3,127	9	0
			<hr/>
			7,996 7 4
Sale of Property in Samoa (balance, less			
expenses)			32 0 1
Investments realised on Account of Centenary			
Fund, to provide for certain expen-			
diture on Mission Buildings			7,990 0 0
Appropriated of Amount received for Centenary			
Fund in 1898-9	2,563	7	1
Balance against the Society			10,205 19 11

NOTE.—But for the unusually large amount of legacies received in 1898-9 (see above) this adverse balance would have been increased by more than £15,000.

£183,474 19 7

By—		
Expenditure for Year 1898-9:—		
(Including £7,000 on Mission Buildings		
to be provided from invested		
Centenary Fund)	.. ..	£162,240 15
Investments on Account of:—		
(a-g) As per Dr.	.. ..	£7,996 7 4
(h) Legacy for Leper Work in India	.. ..	1,799 9 3
(i) Hunan Fund (less amount expended)	.. ..	2,600 0 0
(j) Bechwanaland Central School	.. ..	121 15 0
		<hr/> 12,817 11 7

Balance (deficiency) brought forward from	
1897-8	8,416 12 3

£183,474 19

Dr.	CENTENARY FUND, 1898-9.	Cr.
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	2045.	
	2046.	
	2047.	

To—

Contributions received during 1898-9	\$2,563 7 1
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* See also Contributions on Account of the Centenary Fund—these Increase the Total to £158,240 12s. 3d.

The total income of £155,677 5s. 2d., shown in the audited balance-sheet (in addition to the contributions to the Centenary Fund, £2,563 7s. 1d.) may be analysed in the following way:—

1. Contributions :—

(a) †Subscriptions, Donations, and Collections	£96,051	18	4	
†Do., Colonial and Foreign Auxiliaries (excluding £223 19s. 3d. for the Centenary Fund)	4,538	10	11	
†Do., Mission Stations	2,280	13	8	
				£102,880 2 11
Do., do., locally appropriated				17,778 4 11
(b) †Legacies	£29,837	19	6	
Do., Colonial and Foreign Auxiliaries	104	14	5	
				29,662 13 11

2. Dividends	43,987	8	0
Do., for Special Objects	1,368	15	5
		5,456	3 5
	155,677	5	2

† See opposite.

By—

Appropriation to the Society's General Account	£2,563 7 1
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May 3rd, 1899.—We have examined the above Account (and the Vouchers connected therewith) and have found it correct.

(Signed) WILLIAM EDWARDS, JUN.
W. G. WILKINS.
JAMES McLAREN.

†Included in these amounts are the following Contributions for special objects, &c. :—

China (Legacy, £7 5s. 7d.)	..	..	..	..	£1,824	8	9
Do., for Human	..	..	..	..	2,824	17	10
India (Legacies, £1,807 1s. 2d.)	..	..	..	..	8,870	3	11
Madagascar	..	..	..	..	410	18	3
Africa, South	..	..	..	..	979	18	9
Do., Central	..	..	..	..	188	0	2
West Indies	..	..	..	..	1	0	0
South Seas and New Guinea	..	..	..	..	1,044	17	2
Widows, Orphans, and Superannuated Missionaries..	..	..	..	..	3,423	12	7
New Year's Offerings for Missionary Ships, &c.	..	..	..	..	7,759	11	7
Self-Deaf Fund	..	..	..	..	2,859	17	9
Donations towards Increase of Income	..	..	..	..	937	0	6
					£34,074	16	3

£84,074 16 3

The Directors do not wish to lay too much stress on the exceptional character of the relief thus afforded to the Society's funds. They recognise, with deep gratitude to God, the fact that such exceptional help has been of frequent occurrence in the Society's history. Again and again, in the hour of stress, when growing work outran the resources of the Society, God has put it into the hearts of His stewards to meet the necessities of the hour by generous provision. They have faith that He will still continue thus to supply their needs. The Divine arithmetic differs from that of human prudence. The prudent naturally calculate averages, and desire to see beforehand the way in which they are to walk. The Directors recognise that this prudential spirit has an important place in the carrying out of Christian service; yet they see clearly that the Master, whose work they are doing, reminds them by His providences from time to time that they must not leave Him or His resources out of account in their reckonings. He has called them to a position of trust as representatives of the churches in this great enterprise. He would have them appeal to the churches for the support of the work which has been entrusted to them. But He stands behind the churches, more deeply concerned than they in the progress and success of the Mission cause, and when the servants do not recognise their privilege He, the Master, will provide for the need.

REPORTS FROM STATIONS.

The reports from the various missions are full of encouragement.

CHINA.—The past year has been a time of strange and momentous movements in the Middle Kingdom. The promulgation of the young Emperor's great schemes of reform electrified his subjects and startled the world. It seemed impossible that from the centre of that strange antediluvian empire, and from the person who was most thoroughly representative of its ancient and blind conservatism, such a movement should come. Then came the great reaction, the deposition of the Emperor, the decapitation or flight of his intimates and counsellors, and the violent closing and barring of the door of the sepulchre from which young China seemed about to rise into a new and larger life. There is, however, abundant evidence that the reform movement, though retarded for a while by the *coup d'état*, is by no means dead. The check is probably a wholesome one, which will give the reformers time to understand their position better and to attain the great ends they desire in wiser ways. From the point of view of the missionary the condition of China is intensely interesting, yet critical. Change is in the air. The whole country

seems tremulous with hidden movement. The eager desire for Western, and especially for English, education, which is manifesting itself in every direction, is very remarkable. In the North the new educational movement has taken firm hold. Along the whole course of the great Yang-tsze River, from distant Chung King to Shanghai, the cry is heard: "We want schools for the teaching of Western knowledge." The missionaries at Shanghai find the movement in country towns, where scholars are uniting to obtain for themselves an English teacher. "The opportunities of educational work are already beginning to pass out of our hands. A Western education these people will have, and if we cannot give it them others will, to the lasting harm and discredit of Christian effort in China." In Amoy an Anglo-Chinese College has been started, which is already filled with youths paying ample fees to cover the cost of instruction. Even obstinate and proud Canton seems disposed to move in the same direction. It is most encouraging to find that the Chinese look to the missionaries first for help in meeting this new want. If the missionary societies are prepared wisely and heartily to respond to the appeals made to them, the great reform movement will be the salvation of the ancient empire, for it will have moral and religious influence associated with it from the first. If Christ calls China forth from the grave there will be life indeed. The opportunity of the present hour is great and urgent. It is evident also that the educational movement is not the only one in China. Never before

was there such general evidence of spiritual awakening. found spiritual movement as there is to-day. In the North, the rural missions of Chi Chou and Yen Sau are finding that the expansion of work is more rapid than their power to keep up with it, and the people, poor as they are, recognise heartily the duty of maintaining their own Christian ordinances. "We have," says Mr. Murray, "already four out-stations near Ts'ang Chou formed on the principle of self-support—i.e., buildings, furniture, and all current expenses are met by the local Christians. . . . We have received over one hundred persons this year into the church by baptism out of five times that number of candidates."

The Central China Mission is gathering in converts in large numbers from the province of Hupeh. Chung King is rejoicing in accessions to the church. Hunan seems so effectually opened through the faith and courage of Chinese pioneers that at least four suitable centres are waiting for occupation by missionaries. The Amoy Mission continues to manifest the vigour and progressiveness of movement which has characterised it for years. The missionaries and the churches are pleading for the fulfilment of the long-standing promise that additional missionaries shall be sent out to provide for the better supervision of the work

in the district of Hui An, and to lead the advance to the Prefecture of Ting Chiu. Canton, the oldest and the most backward part of the Society's Mission in China, is at last showing signs of the coming of the spring. God's spirit seems to be waking China out of its sleep.

INDIA.—The work in many parts of India has suffered very seriously from the plague and the dread of the plague.

It affected Calcutta, and caused a general
THE SORROWS scare there for about three months, and
OF INDIA. it has been threatening the rural district of Berhampur. Its effects were, however, felt most seriously in the South Indian Mission. From Belgaum it was reported: "It has wrought fearful havoc through the South Mahratta country. The effect of this visitation upon our mission has been most disastrous. Several of our Christian people have fallen victims to it. Our schools have been closed, and our evangelistic work seriously interfered with." The state of Bangalore for several months was even worse than this. The greater part of the population were scattered in the surrounding country; all work was almost at a standstill. Unfortunately, the heathen have had a superstitious dread of every effort used by the Government to check the progress of the malady. Inoculation seems to have proved effectual to preserve the Christian population as a whole, but the ignorant people are convinced that the plague has been introduced by the British Government for some evil purpose of its own, and that inoculation is intended to be a means of making the people Christians against their will. They have, therefore, taken every means to hinder the efforts made to check and stamp out the trouble.

Notwithstanding this great trial the past year has been one of encouraging progress in all parts of India. Mr.

Bulloch, of Almora, writes: "The whole
PROGRESS ALL aspect of religious thought and feeling in
ROUND. this neighbourhood is vastly different to what it was even ten years ago, and much more so to what it was when the Mission was founded less than half a century ago." The rural Mission connected with Calcutta has had abundant evidence of God's blessing, and powerful influences are at work to spread a knowledge of Christian truth among the classes least willing to come out from Hinduism. Mr. Farquhar says: "The Brahma Samaj, which owes so much of its primal influence to missions, and especially to educational missions, has done more to spread reverence for Christ and His teaching among the educated classes, and to enable them to understand what spiritual religion is, than any other single force." The new stations at Mangari and Kachhwa both seem to be making their influence felt among the dense population around them. Even Mirzapur has rejoiced in the baptism of no fewer than twenty women converts. Bellary pleads for an additional missionary to provide for the growing work among an important and influential section of the community in the

northern part of the district, where a large number of Lingayats of respectable position and high caste are showing an interest in Christianity, and require the care of a European worker. The needs of the Tamil Missions have been earnestly pressed upon the Board, and evidence comes that there is a responsiveness to the Gospel message and a desire for Christian teaching in many parts of the Tamil country which only lacks courage to bring it to fruition. One of the greatest difficulties of Christian work in India seems to be that by nature and by training there is so much of inertness and lack of moral purpose among the people. They have not force of character enough to come out independently and confess Christ alone, but there are many signs that the movement of whole communities towards Christianity may at any time become general.

MADAGASCAR has had the advantage of a visit from a deputation of the Paris Missionary Society. The work done by MM. Boegner and Germond has been most valuable,

first, as bringing together the members of
FRENCH the two Missions in a more completely
PROTESTANTISM. sympathetic understanding of each other and fellowship in service, and, secondly, by the information gained, which will enable French Protestants to realise more clearly the nature and extent of the work to which they have been called in this new dependency of France. It is abundantly evident that the claims of the Madagascar Mission will tax the resources of French Protestantism to the utmost, though they have entered upon their great task in a spirit of heroic and beautiful consecration. It is clear that their hands will be so full with the work of the districts already in their care that it will be vain for this Society to look for much relief in the responsibilities it still has in Madagascar to the Paris Missionary Society. It is, however, most satisfactory
BRIGHTER to the Directors to be able to report that
PROSPECTS. the French Government has loyally kept its promise to give the missionaries of the

London Missionary Society the same freedom and recognition as is accorded to others. The Resident-General has taken pains on several occasions to show his friendship to the missionaries and his appreciation of the work in which they are engaged. The work of the Mission has steadily progressed throughout the year, and is now becoming hopefully established and consolidated under its new conditions.

AND NEW The difficulties which remain are serious.
DIFFICULTIES. Heathen superstitions, irreligion, licentious habits, and all the temptations incident to contact with a new civilisation are painfully apparent. The demands made upon the people by the Government for unpaid compulsory service of various kinds are heavy, and the tireless activity of the Jesuit Mission is perpetually manifesting itself in every direction. The cost of living in Madagascar for natives as well as Europeans is very much

greater than before, and the means of the people are diminished; consequently the cost of maintaining the work is very greatly increased. It is, however, cheering to learn that there is among the people a large body whose Christianity is very real, and whose attachment to their Protestant principles is sincere and strong. The missionaries are prosecuting the work of higher education with great earnestness and success. The new High School for boys erected in the capital during the year is already filled. The Theological College has entered upon the occupation of new premises. The Mission press is still actively engaged in supplying Christian literature to the people, and all the other agencies of the Mission seem to be in as active operation as at any previous time. The Directors, in response to the earnest appeal of the District Committee, and the recommendation of the recent Deputation, have resolved to establish at least two additional stations in Imerina, in districts which are to be formed by the division of two of the large districts at present occupied by the Mission. If the work in Madagascar is to be permanently continued and successfully carried on, it will only be by such subdivision of the present areas of responsibility as will enable the missionaries to exercise a more constant supervision of the work and the workers under their care. By God's blessing on such means the Mission may yet be stronger as a spiritual force than it has been in the past.

SOUTH AFRICA has had another year of trial. The greater part of Bechuanaland has continued to suffer from drought and famine so severely, that in more than one of the mission districts the work has been carried on under very trying conditions. Notwithstanding this trial, there have been cheering reports of progress which show that the influence of Christianity is very real and very strong in many quarters. The Directors have had under their consideration throughout the year a scheme for establishing a central educational institution for the Bechuanaland Mission. They have now decided to appoint to the principalship of the proposed institution the Rev. James Richardson, late of Madagascar, whose experience and success as an educationalist warrants the hope that under his capable and energetic leadership the new institution when formed will prove well suited to meet the needs of the people for whose benefit it is intended.

In Matabeleland the Mission has had a quiet year of steady work without much to attract attention. The difficulty of obtaining suitable native teachers to meet the demands for education and to carry on mission work among the scattered communities of natives has not yet been overcome.

CENTRAL AFRICA has been prominently before the public in connection with the bold and far-sighted proposals of Mr. Rhodes and the British South Africa Company. Already the Tanganyika plateau is within telegraphic communication with Great Britain, and is enjoying the benefits of the ocean penny postage. The construction of a railway from Bulawayo to the lake is in serious contemplation. The strong tides of European enterprise and the eager quest for gain will soon add to the population of those distant regions a new and disturbing element of white prospectors, traders, and settlers. Meanwhile the Society's Mission is carrying on a quiet work by gathering round it the scattered remains of the native tribes of a once populous district, and is awaiting permission from the Directors to push on to the Awemba and other tribes to the south and west. The little company have been sorely tried by the deaths of Dr. Mather and Mrs. Govan Robertson, but there has been much to cheer them in the progress of their work.

WEST INDIES.—Last year the Directors reported that the Rev. A. W. Wilson, late of Madagascar, had been appointed to British Guiana for the purpose of training a native ministry and acting as counsellor to the native churches. Mr. Wilson has now for some time been settled in his new sphere; and it has been decided, in conjunction with the Congregational Union of England and Wales, that the Rev. W. Pierce, of West Hampstead, and the Rev. George Cousins shall visit the churches in British Guiana and Demerara during the present summer. The Deputation will leave England on May 17th.

NEW GUINEA AND THE SOUTH SEAS.—The expansion of work in New Guinea, recommended to the Board by the Special Deputation which visited it in 1897, has now been partially arranged for. The Rev. C. J. Cribb has commenced work at Mailu, thus filling up the gap between the Fife Bay Mission and that at Kerepunu. The Rev. J. H. Holmes has been transferred from Jokca to Orokolo, and has already vigorously commenced the development of work in that district. The Rev. E. Pryce Jones has left England to occupy the post at Jokca vacated by Mr. Holmes. The Directors still have under consideration the extension of the Mission inland by the establishment of a station at Mount Douglas, and also the formation of a district at the western extremity of the Mission by the separation of the Torres Straits Islands from the mainland stations on the Fly River.

In the South Sea Mission interest of a painful kind has centered in the political troubles in Samoa. Efforts have

been made by those who have their own ends to serve to show that the missionaries of the Society are implicated in the present disturbance as partisans of one of the candidates for the kingship. The Directors feel it is scarcely necessary to say to the constituents of the Society that there is absolutely no foundation for such charges as these. The churches connected with the Society's Mission in Samoa are composed of partisans of both claimants to the throne. To take one side against the other would be suicidal to the interests of the Mission, as well as entirely in opposition to the principles on which the Society has always acted. The Directors can only express the earnest desire that the Commission which is now in Samoa, as representing the three protecting Powers, will make a thorough investigation of all the circumstances of the present trouble, so that the truth may be brought to light. In the meantime, mission work in Samoa has been sadly disturbed by the strife. The Girls' School at Papauta, one of the most promising branches of mission work, has been closed, the Institution premises at Malua have become the refuge for large numbers of non-combatants of both sides, and missionaries at each of the stations have found their hands full of anxious matters connected with the disturbance of religious life among the people.

The Directors commend the detailed reports from the mission stations throughout the world to the earnest attention of the friends of the Society, convinced that their perusal will confirm faith, awaken interest, and prompt to renewed effort and to more earnest prayer.

Throughout the long course of its history the Society has been led on by the Divine Hand to ever-larger opportunity and heavier responsibility. God has rewarded faith by requiring more faith, and has blessed work by laying more arduous duties upon the worker. At the same time, it has been the joyous experience of every worker in the mission-field and of the Directors of the Society at home that the more heartily and fully they responded to the Divine call and bowed their back to the burden which the Master laid upon them, the more abundantly was strength bestowed. They look out upon the new year with the confidence begotten of this experience of Divine goodness, meeting the demands which come from every quarter in the assurance that, as the day, so will the strength be.



WATCHERS' BAND.

SEVENTH ANNUAL REPORT.

IN presenting the seventh annual report, the Committee records with great thankfulness the steady growth which has continued during the past year.

In the Home Division 97 new branches have been registered, as compared with 44 last year, making a total of 760 formed since the beginning of the Band. Of these, 695 branches are extant.

The new members number 4,338, making the total enrolled since 1892, 31,018. Of these, 17,447 have already renewed for 1899; but as there are still 92 active branches to renew, containing 3,153 members, of whom at least 2,600 are expected to continue their membership, it would bring up the total number to about 20,000.

In the Australian Colonies the number of branches is believed to be 84, with 1,677 members.

In North India there are nine branches with 160 members, and in South India there are branches formed among English, Tamil, Telugu, Kanarese, and Malayalam speaking people, with a total membership of about 500.

The report from China is not yet to hand, but it is believed that the number of members, which was more than 500 last year, is steadily increasing. In a recent letter the Rev. A. Bonsey (General Secretary for the China Division) writes:—"The Band is, I am sure largely responsible for the showers of blessing which we and others are now receiving in our work."

In Samoa and Madagascar there are small though living branches, and the Rev. A. E. Hunt, who returned to New Guinea last autumn, is endeavouring to form a branch in that island.

The total number of existing branches in all the divisions is estimated at 818, with a membership of about 23,000.

The Committee would like to take this opportunity of expressing its cordial thanks to all the secretaries for their unsparing service and devoted effort during the past year.

Three new departures have been made, the success of which has been most encouraging—the appointment of district general secretaries, the holding of conferences for local secretaries, and the removal of the library subscription. As yet only six general secretaries have been appointed—viz., for Bristol, Bradford, Leeds, Manchester, North Staffordshire, and Sheffield districts; but the Committee earnestly trusts that, before long, many other auxiliaries will have a general or organising



CHILDREN'S DEMONSTRATION.

THE interest and enthusiasm of the annual demonstration of young people at Exeter Hall show no sign of abatement. Indeed, big as Exeter Hall is, it is growing too straitened for this gathering. On Saturday afternoon, May 6th, the hall was packed to its fullest capacity, and the constantly-changing panorama was as attractive and successful as any of its predecessors. Whether viewed from the floor or the platform, the assembly was gay in the extreme. Of course the brilliant costumes from China—the Rev. John Parker, of Mongolia, was dressed as a Buddhist priest—and India outrivalled all others.

The programme of the first gathering of the kind was so filled with what were then regarded as novelties—the repetition of texts and singing of hymns in foreign tongues, and the introduction of missionaries—that the regular attendant has felt, "Well, now surely the limit of change has been exhausted, and the young people will tire of the same routine year after year." But with a resourcefulness almost equal to the conjurer's art, the promoters of this gathering wave their wands, and we find presented to our astonished gaze something that does not appear to have been thought of before. This year we were made to realise the vastness of the work yet to be done in un-Christianised lands, and very impressive were the facts brought before our notice by a simple device. Some of the statements we were asked to repeat aloud are worth reproducing here:

In Africa there are five hundred and ninety-one different languages and dialects. Into only ninety-eight has any portion of the Bible been translated. The whole of Europe might be placed in Central Africa without touching the field of any missionary.

The peoples of India would fill Exeter Hall ninety-five thousand times. All the missionaries in India and their native helpers would only fill it twice. The ministers in Great Britain would fill it thirteen times. The Christians of India would fill it sixty times. The widows of India would fill it eight thousand three

hundred times, and the little girl widows (under ten years old) would fill it twenty-nine times.

It would take fifteen years to count the people of China, counting one hundred every minute for twelve hours a day. The Christians in China could be counted at the same rate in thirteen hours.

In the course of the afternoon, the Rev. George Cousins showed, by the exhibition of cardboard cubes made to scale (lent by the Bromley Young People's Missionary Band), the disproportion of the provision for the spiritual needs of the heathen in foreign lands when compared with our own country, there being, he stated, one minister of the Gospel for every 900 of the population in Great Britain, against 72,000 in Madagascar, 490,000 in Africa, 326,000 in India, and 817,000 in China. There were more than sixty missionaries on the platform, and Mr. Cousins directed special attention to the presence of the Rev. J. Richardson, late of Madagascar, who has been appointed Principal of the proposed Central School for Bechuanaland for the peoples of Khama, Bathoen, Sebele, and other chiefs. Three cheers were given for the new undertaking.

After the singing of the opening hymn, the Chairman (the Rev. C. Silvester Horne, M.A., of Kensington) invited the audience to pledge themselves, by formal resolution, to help resist the circulation of Sunday newspapers, and respectfully to ask the proprietors of the offending papers to consider the Children's Petition and withdraw the Sunday issue, "which is such a standing disgrace to our Christian country." The resolution was eagerly and unanimously agreed to. Prayer was then offered by the Rev. J. Marriott, of Samoa.

The Chairman raised a hearty laugh by telling the meeting that the other day he asked a little girl if she could tell him the meaning of the word "Demonstration"? She spelt the first syllable well, "d-e-m-o-n-s," but, when asked what demons were, she, without any hesitation, answered "missionaries." Mr. Horne told his audience

that they were the most fortunate boys and girls alive because they lived in the greatest city in the world, were the children of the greatest Empire, had been brought up in the noblest religion, and were workers for the best Society in the world. For fifty years the Society contrived to get along without the help of children, but if it made the experiment to-day it would be a dead failure. When the children first began to put their hands into other people's pockets, by collecting for the first missionary ship, there was great astonishment at the result. It was realised that they were the most magnificent army of beggars ever let loose upon the world. He exhorted them, when seeking what they should be, to go where they could do the most good, and not where they could make the most money; to give themselves to Jesus and His work. Incidentally, Mr. Horne, as one of the Society's historians, said he thought an interesting book might be written about "bad boys who became good missionaries."

There were two other speech-makers—the Rev. John Knox, late of Vizagapatam, South India, who took for his subject "Bicycles and Missionary Work"; and the Rev. F. P. Joseland, of Amoy. Mr. Knox mentioned that he was one of the first men to ride a bicycle in his district, and its advent created a greater sensation than the railway train did when it came. Before the railway came to Vizagapatam, the nearest railway station was four hundred miles off, and, outside missionary work, he did not know of anything that tended so effectually to break down caste as a railway. The speaker entertained his audience by casually mentioning that he once experienced the sensation of riding his bicycle over a cobra, and he went into greater detail when telling about an old woman who threw a stick into the front wheel of his machine. "There were four objects flying in different ways at the same time: a missionary, a stick, a bicycle, and an old woman." Mr. Knox's ingenuity in turning aside a question aimed at the accuracy of the Bible record, in which Joshua is said to have commanded the sun to stand still, greatly delighted the meeting.

Mr. Joseland, arrayed in the borrowed plumes of a mandarin of the third rank, summed up his speech in the following acrostic:—

A ll China needs the Gospel.
M issionaries' work is much blessed.
O pen doors on every hand.
Y ou young people are needed to help in this work.

Before the proceedings closed, the Rev. A. N. Johnson, M.A., proposed a hearty vote of thanks to the Chairman, to Mr. S. Filmer Rook for conducting the singing (and to the boys from the Mission School at Blackheath for helping in the singing), to Mr. Horace G. Holmes for presiding at the organ, to the missionaries, and three cheers for the girls of the Mission School at Sevenoaks, who had been unable to attend.

FINANCE.

"Praise" was the key-note struck by the Rev. W. Bolton, M.A., Deputy-Chairman of the Board, at the prayer-meeting at the Mission House on Monday morning, and two of the topics which he asked might be specially remembered in prayer were the first meeting of the new Board of Directors at the end of the month, when serious needs are to be considered; and, secondly, the approaching visit of the Revs. W. Pierce and G. Consins to British Guiana.

The general business meeting of members in the same room, in the afternoon of the same day, was more largely attended than has usually been the case. Mr. F. H. Hawkins, LL.B., Chairman of the Board, presided. Prayer having been offered by the Rev. J. J. Poynter, of Oswestry, the Chairman said the report showed that the year had been one of steady progress in the work abroad, and told of ever-enlarging opportunities for service and of urgent claims upon the Society to enter into fields that were opening up. The most satisfactory feature of the balance-sheet was that the debit balance was the smallest that had been incurred since the Forward Movement was started, in spite of the fact that the expenditure was constantly increasing, and that last year's expenditure was the largest ever recorded. There had been a small increase of general contributions, but not sufficient to keep pace with the growing demands. In fact, the normal expenditure was more than £20,000 greater than the normal income. The question arose whether the Directors ought deliberately to run into debt. He ventured to suggest it as a topic for discussion at dull church meetings. He maintained that the function of directors was to direct, but directors were in one sense only the representatives of the churches, and ought not to go beyond the instructions which those churches gave them. Those instructions could be indicated by the amount of money provided, and the question the new Board would have to face was whether they ought to decline to respond to the very urgent fresh claims that were being made upon the Society, especially from South India and China. They must certainly try to find out God's will in the matter. Some contended that the fact that money did not come in freely enough indicated that God did not intend them to go in for more work. Yet, in spite of heavy deficits, the money needed to clear off debt had somehow always been found. Mr. Hawkins quoted, as bearing on this question, passages from the new Report and from the Report for 1898, and added that this question of the policy of faith was a very vital, yet a very difficult one, and he hoped the friends of the Society would think a great deal about it, and pray that the Directors might be guided in trying to find a solution of the problem which lies before them. He believed that if the Directors faced the problem in the spirit of the extracts he had read, they would find an early solution.

The Treasurer (Albert Spicer, Esq., M.P.) presented the balance-sheet—which will be found reproduced on another

page—and which showed a total expenditure for the year of £162,240 15s. 9d. (including £7,000 on mission buildings, to be provided from invested Centenary Fund); and income £155,677 5s. 2d. (including £29,662 13s. 11d. from legacies). Mr. Spicer drew attention to the interesting fact that when he accepted the Treasurership, in 1885, the income of the Society was only £101,103 13s. 10d. The largely increased income was the bright feature of the Society's present position. During the past year the Society had lived beyond its income only to the extent of £1,789 7s. 8d. The future rested with the remaining two-thirds of the members of their churches who at present did not subscribe to the Society's funds. If they could get help from them, the Society would be relieved from a very heavy responsibility. Unwillingness to respond to the appeals of the missionaries was not to be found within the walls of the Mission House, but amongst those two-thirds who at present failed to realise their obligations as Christian men and women to the great foreign missionary enterprise. Such people had shouted "Hurrah!" when there had been any extension of the British Empire, and had denounced those who they thought were giving over to other Powers large tracts of land, and great interests in Africa or China, but they did not realise that if the nation took the new responsibilities which they urged the Government to take, the least they could do as Christian men and women was to recollect that, after all, foreign missionary work was only the true complement of Imperialism.

The Rev. R. Wardlaw Thompson, in presenting the abstract of the Report, called special attention to the growth of the Watchers' Band. He felt that he could not too earnestly emphasise the importance of that section of the Report, and the appeal to the churches which it contained. The secret of success in the missionary enterprise was in the constancy and universality of believing prayer on the part of friends at home, and the churches should be urged to establish more branches of the Band. Mr. Thompson explained that the large increase of missionaries since he first took office had entailed a very great increase of labour in correspondence and in the business of the missions, and the Directors had endeavoured to lighten the burden resting upon him by appointing Mr. Cousins as Joint Foreign Secretary. They had also appointed Mr. Lewis H. Gaunt, M.A., of Mansfield College, to the post of Editor, under the general direction of Mr. Cousins, and some of them looked at him not only as one who would develop the literary side of the work, but as a future Secretary. The year that had now closed, said Mr. Thompson, had been a time of rich and varied blessing, though of many anxieties. The dominant note of the year had been movement and progress. While twelve missionaries had retired, twenty new workers had actually entered upon work during the year, and the staff had been maintained at its full strength. In the present position of the work, however, this was not really sufficient. The

reports from all parts of the field were full of encouragement. From every district came cries for help to enter into the larger responsibilities which were weighing upon the missionaries.

Mr. S. B. Carnley, of Leicester, a Director of the Society, in proposing that the Report and statement of accounts be adopted, printed, and circulated, said the question had been much in his mind how best they could touch the conscience of the constituents of the Society. One would have thought that such an appeal as that of their Foreign Secretary, in his article entitled "The Responsibilities of a Great Heritage," would have laid hold of their minds, but he believed it only brought in £700 or £800. He thought the ministers did not take into account their opportunities of bringing the missionary cause before their congregations at other than at missionary meetings.—Mr. Eustace Erlebach, of Highbury, who said he thought the churches should be urged to give to the Society one-third more than they are giving, seconded the resolution, which was carried unanimously.

The Rev. A. N. Johnson having submitted the list of Directors for the new year, Mr. Spicer interposed and unburdened his mind on the question of his position and functions as Treasurer. Especially since he had entered Parliament, he had felt the heaviness of the responsibility resting upon him, and that he had not been able to discharge the duties of the office as he ought to do. In the eyes of the constituents throughout the country there seemed to be some misconception as to the extent of the responsibility resting upon him, and he was not prepared to accept the position of Treasurer again until the whole question had been looked into and defined. The Board had been at work for eight years under its revised constitution, and he asked that the present position might be fairly considered, so that it might be understood throughout the constituency what the Treasurer was, and what his duties and position were.—Mr. A. J. Shepherd hoped they would compel Mr. Spicer to continue in the office of Treasurer. He was trusted throughout the length and breadth of the land in all matters connected with the Society as well as with the Congregational body. He (Mr. Shepherd) proposed that the Board be instructed to consider the questions Mr. Spicer had raised.—This was seconded by Mr. S. Massey, of Manchester, and carried unanimously.

The Rev. A. M. Carter, B.A., of Upminster, proposed the re-election of Mr. Spicer as Treasurer; the appointment of Mr. Thompson and Mr. Cousins as Foreign Secretaries, and of Mr. Johnson as Home Secretary; and the election of Directors. Mr. Carter remarked, with regard to Mr. Spicer, that it would be very difficult to find anyone who would take the same position in the confidence of the public, and so impress the Directors with the care and thoroughness with which he looked into all matters, along with enthusiasm and kindly interest in every portion of the work of the Society. Though relief was being afforded to

Mr. Thompson, they did not feel that he would take less responsibility in the work than he had done. The nearness of the mission-field meant more expense, more work, and more difficulty, and surely the churches realised that it increased the claim upon them.—The Rev. S. Pearson, M.A., of Manchester, also testified to the esteem in which Mr. Spicer is held throughout the country, and expressed the hope that he would continue his services for many years to come under the reasonable conditions he had himself suggested. He (Mr. Pearson) thought the two-thirds proportion of church members to whom Mr. Spicer had referred afforded a great opportunity for the Society.—The resolution was adopted with unanimity and much heartiness.

Great satisfaction was afforded by Mr. Spicer's promise to continue to serve the Society as Treasurer until the Board has come to a decision on the question he has raised.

The meeting was closed with prayer by the Rev. R. Bruce, D.D.



Mrs. J. Wycliffe Wilson, of Sheffield, presided over the meeting of ladies at Falcon Square Chapel, on the Tuesday afternoon.

Two years ago Mrs. Wilson had the opportunity of seeing some of the work being carried on in Samoa, and met Miss Schultze, one of the speakers at the present meeting. After prayer had been offered by Mrs. Somerville, of Dalkeith, Mrs. Wilson spoke a few warm-hearted words in admiration of the missionary heroines, wives of missionaries, who had served or were still serving God in connection with the Society: Mrs. Moffat, Mrs. Livingstone, Mrs. Govan Robertson, of Central Africa, Mrs. Jones, of Maré, and Mrs. Chalmers, of New Guinea; and she reminded the meeting of the claim which the wives of missionaries had upon their constant prayerful sympathy. Upon these wives of missionaries came that greatest of all trials, the parting from their children when they went home for education, and sometimes the parting from their husbands to take the children home. She desired also to express to Mr. and Mrs. Hayward, of the Blackheath School, and to Miss Miller and her helpers at the Sevenoaks School, gratitude for the care of the children of missionaries. In conclusion, Mrs. Wilson urged the privilege and duty of constantly remembering the missionaries in prayer. Let prayer lead to action in helping on the work of the Society to which they were proud to belong, and for the achievements of which in the past they thanked God.

Miss Schultze, of Samoa, said that the two lady missionaries who were to follow her would speak of work in the vast Empires of China and India, whereas she was the representative of a very small Island Group, with a population not exceeding 33,000. Yet Christ died not only for large nations, but for every individual and for each of the 33,000 Samoans, who needed to be taught about Christ. She believed there was no single spot on God's earth where the Gospel had been more readily received than in the Samoan Islands. And yet, she asked, how was it that the Samoans still clung to so many heathen customs? If, she answered, the Samoan women had had the same training as the men had had, those customs would have been done away with. It was the old women who clung to heathen customs and taught them to their children. The Boarding School for Girls at Papauta, upon which their highest hopes were fixed, had been a wonderful success, though it was begun by Miss Moore and herself nine years ago with fear and trembling. Samoan girls lived lives as free as the birds of the air, and were half wild; but it was wonderful what a change a few years' training at Papauta effected. Their butterfly lives were transformed into earnest Christian lives, and they left the school with a burning desire to consecrate themselves to Christ. With a passing denunciation of the three Powers, whom she blamed for the present situation in the islands, because of their mean, petty jealousies, Miss Schultze quoted a remark by the German Minister for Foreign Affairs, who spoke of "those 30,000 savages." What was more savage, she indignantly asked, than shelling villages and killing natives wholesale? She believed that in the last day some of the so-called "savages" would be the brightest gems in the Saviour's crown. Miss Schultze made an earnest and telling appeal to young women present to devote their lives to mission work. "How many of you are sitting here waiting? Why are you not about your Father's business in heathen lands? I know many of you are strong and healthy, and are not absolutely wanted at home. Are you afraid? Do you doubt our Saviour's promises? If I could only tell you how beautiful it is to be a missionary! There is no higher or more beautiful calling or more satisfying calling. Do you realise what you will gain if you go out? Those who leave fathers or mothers, sisters or brothers, houses and lands, shall receive a hundredfold. I have been in the mission-field for eight years, and I will tell you my experience. God returns you a thousandfold." These are fragments of Miss Schultze's eager challenge. She added to them a pathetic reference to her own farewell to her Samoan girls. The girls rowed out to the ship in a boat, and the last she saw of them was when they were sitting and singing in English, "God be with you till we meet again." There were hundreds of passengers on the steamer, and not a dry eye among them. Afterwards a gentleman, who was not a professing Christian or a believer in missions, said to her: "When I saw the farewell you got

I thought in my heart, 'Well, it's worth while in order to win such love from such people.'"

Miss Jessie M. Balgarnie, General Secretary of the Watchers' Band, dealt with some of the objections raised to the Band. There were nearly 700 Bands in Great Britain, besides branches in foreign countries, and she hoped that by now there was one also in New Guinea. Some people thought the Band was an unnecessary and superfluous organisation. Surely, it must be a source of strength to the missionaries to know for a surety that thousands all round the world were praying on behalf of them and their work, and it was a help to the members themselves to belong to something tangible and definite. The rota of prayer was a purely voluntary one. They were content with one real prayer a week for missionary work, but the beautiful part of it was that people who prayed became so interested that they wanted to know more about the work. Others supposed that the Band was "only another money-making organisation." The entrance fees &c, certainly mounted up—"many mickles make a muckle"—and, as the result of the past year's work, they had been able to hand over to the Society, after paying expenses, the sum of £245, or enough to support a missionary. At the recent Liverpool Conference of Watchers' Bands, six missionaries spoke of the influence and inspiration of the Band, and showed that it was a real source of strength and help to the missionaries. In some respects it was a "School of Prayer," in which the members, as scholars, were learning that they must pray with their minds as well as with their hearts; were realising their oneness with their heathen brothers and sisters of all colours; that there was no such thing as favouritism of one race; that it behoved them to pass on the knowledge of the Gospel as quickly as they could; that prayer was not a conquering of God's reluctance, but a laying hold of His willingness; that their prayer and God's answer fitted each other as a key fitted a lock; and that real prayer went hand in hand with work. What were 700 Bands in England, when there were 3,000 Congregational churches, and when more than half the people in the world did not know anything about our Lord? "More things are wrought by prayer than this world dreams of."

Mrs. Sewell McFarlane, of Chi Chou, said that that station was about a week's journey from Tientsin. At the beginning of the mission work, when the people came from far-off villages to the half-yearly feasts, the women were packed on the floors of the little house like sardines, and after they had gone, there had to be a regular spring-cleaning. Women would come sight-seeing, Mrs. McFarlane being their objective, and she had to send for one of the deacons to preach to them, "and then they soon went home." Mrs. McFarlane spoke warmly of Mrs. Rees's earnest work among the women in the winter, when she held classes of sixty or seventy, whom she allowed 1s. 6d. a month for food while under instruction. Some of the most

intelligent learnt to read in two months, and the women, when they came again for instruction, remembered almost all they had learned the year before. Mrs. McFarlane also described the work among the girls, which Miss Roberts carried on before she married Mr. Grant; and then went on to speak of her own work among the children. A round of applause followed her account of the gathering of her first school in her own kitchen. She had never dreamed of such blessing as followed her effort. Some of the girls she had taught were now helping Mrs. Rees in her women's classes. When she left she had twenty-two girls. To teach cleanliness, "I always combed twenty-two heads myself on Saturday afternoons." She wanted to build a school for forty girls, and was collecting money for that purpose.

Miss Tuck, of Berhampur, gave an interesting glimpse of the work being done among women and girls in that great district, and of the opportunities and need of still further work there. Zenanas were open to the lady missionaries on every hand, and she believed that in them were many women who were true believers in the Lord. Children were taught the old, old story from day to day in the schools. But they came into closest contact with the women in their Converts' Training Home, which was started in 1892. Women came desiring to live the right life, but often knowing very little, and inbred with years of Hinduism. They had not only to be taught new things, but before that could be done the old things had to be put away. Miss Tuck sketched in words some of the women who had learned to love Christ, one of whom, intensely ignorant and stupid when she came to the Home, had since been trained as a nurse, earning a splendid character, and passing her examination in the 1st class, and was about to work with Mrs. Joyce at Jiaganj. The little children had done much to make the Home a real home and to teach the women to be unselfish, bringing brightness and joy into their lives. One little fellow, when asked his name, said, "I am Jesus's little boy." When he saw other children doing wrong, he would say, "That is not like Jesus's little boy; he should not do that." One might talk for an hour about the opportunities. Doors were open everywhere, but they could not enter in. There were 4,000 villages in the district, and last year the lady missionaries were able to itinerate for only forty days. Thousands of women had never heard the Gospel. Murshidabad City was one of the largest Mohammedan cities in North India. In the harem of one of the chief Mohammedans there were 700 women, none of whom had been reached by the Gospel.

After a round of applause as an expression of thanks to the missionary speakers, the meeting was brought to a close, and was followed by a tea and conference for workers.

SERMON.

At the City Temple on Wednesday morning, the Rev. J. Smith, D.D., of Broughton Place United Presbyterian Church, Edinburgh, preached a powerful sermon to a large

congregation upon the words "And all flesh shall know that I, the Lord, am thy Saviour and thy Redeemer, the Mighty One of Jacob" (Isaiah xlix. 26). The great nineteenth century, which of all the ages since the birth of time had witnessed the most wonderful progress ever made, and in so many directions, towards the realisation of human brotherhood, was coming to a close. But it had only been a century of beginnings. The solitary glory which would invest it with distinguished splendour would lie in the fact that through her decades beginnings were simultaneously made in every quarter of the globe, among all the followers of great religions on every ethnic level, from the cannibals of Southern Seas to the twin-born Brahman. There had been wonderful individual triumphs, associated, too, in a remarkable degree with the London Missionary Society; but the distinguishing contribution of the century would be not so much individual triumphs as the laying down of lines of progress, the entrance upon schemes of conquest, virtually embracing the world. If this were fitted to inspire faith it also created an agonising sense of responsibility. The great victories were still to be won. They were reconciling themselves to the fact that missionary progress must be slow; but they might go far too far in that direction. He (Dr. Smith) wished to speak of Divine factors in the missionary enterprise, and he asked his audience to look upon God working to two practical results, showing to men that the ideal of human good was only to be found in His people, and, further, that only through the Redeemer and His people could all men come into the possession of that good. The releasing of Israel from captivity meant their recovery to that destiny to which they had been chosen among all the nations. They alone had a message for mankind. "It is," said Dr. Smith, "one of the master convictions of my life that if we only realise the full scope of God's providential working for His people to-day, all that He can be seen to be doing on the theatre of the nations to impress certain facts upon the heathen peoples of the world, and prepare the way for His Son, our mood would entirely change, and we should observe that we are drawing near the hour of the great opportunity; we should hear Him say: 'I am contending with those that contend with thee, and all flesh shall know that I am thy Saviour.'" In view of the facts amassed by recent investigators, a new impressiveness was added to the conviction that, despite all the obscurations of heathenism, God had a witness in every soul that lived. With deep humility and strong confidence, they could discern God working in the nineteenth century with an intent identical with that during the captivity in Babylon. But the deliverance by Cyrus was nothing compared to the expansion of the British Empire. "I, for one," said Dr. Smith, "cannot speak as if the extension of Britain were identical with the triumph of the Kingdom of God. Although she may in many respects be better than other nations, she stands convicted of offences in the view of heathen nations that

disparage her professions and lessen her influence." It was from another point of view that the mighty power of God was seen working with an energy that none could resist or gainsay. Heathen people were having it discovered to them that they had gone behind in the race, and that they could not cope with Western powers. They had been brought face to face with a higher civilisation.

The whole end of the demonstration of which he (the preacher) had been speaking was that all flesh might know Israel's Redeemer, the Mighty One of Jacob. To this end they must have a far profounder realisation that they were the Plenipotentiaries of Heaven. "What we need more than money, more than improved methods, is to realise and possess our own Christ far more than we do." "Give God consecrated lives to speak through and He will speak in power." "He employs us, but He will never limit Himself to our scope." That great Name, "the Mighty One of Jacob," meant not only might of Jacob, but might in Jacob. "If we would prove the power of Christ to the magnificent extent we have been anticipating to-day, we must honour the Holy Ghost." When the Holy Ghost was come, He would convince the world of sin, of righteousness, of judgment, and would so work that there should be no defence against the glory of Christ. Nations would be born in a day. "The one question for us—and may God lay it on the hearts of every one—" were the preacher's last words, "is, shall we be content to live upon lower plains, beneath the higher possibilities of the faith, or, with a true passion for the glory of Christ, shall we to-day, in the dust, but with our tear-bedewed face lifted up to the Throne, claim that fulness of blessing now?"

The devotional exercises were led by the Rev. T. Stephens, B.A., of Wellingborough.



The annual meeting of the Watchers' Band Prayer Union was held in the City Temple on Wednesday afternoon, under the presidency of the Chairman of the Congregational Union of England and Wales (the Rev. H. Arnold Thomas, M.A.). There was a very large and enthusiastic gathering. An opening prayer was offered by the Rev. A. N. Johnson, M.A.

The chairman remarked that in a sense it was a very easy thing to offer a formal prayer; but to pray in the sense of "watching" was, he thought, by no means easy work. It was easier to give, to work in the ordinary sense of the word, to attend committees, to preach sermons, and deliver

lectures. Prayer was an exercise which demanded all their powers and imposed a great claim upon the imagination, the intelligence, the heart, and the will. Perhaps it was found difficult to collect and concentrate thought in prayer in the present age, so full of excitement, sensations, and activities of all sorts, not only in the world, but in the churches. But if it was not an *easy* thing to pray, what a *great* thing it was! What infinite relief, comfort, and blessing came from it, not only to those for whom they might be praying, but to those who prayed! They talked of following "in His steps," but if they were to do that they must be often going into the quiet place, as Christ did. No one could speak at all adequately of all the benefits which came to the missionaries as the result of the prayers of "Watchers." As a minister, the chairman pleaded for constant prayer on behalf of the ministers of the churches, and not only when there was a fifth week in the month. The mind and character and spirit of the ministers would depend largely upon the prayers of those who cared for them. There was a disposition to fear that in many cases the interest which ministers took in the work of foreign missions was not quite so sympathetic and earnest and constant as it might be. He would not utter one single word of judgment on his brother ministers in this matter. He knew how much there was to absorb their attention; but he thought ministers might wisely remember that no church could be said to be in a healthy state that was not caring deeply for the great work of foreign missions. If there were only two or three people in a Christian Church who cared for this work, it would not be long before their influence was felt, and the spirit that was in them would spread throughout the Church.

Miss Jessie M. Balgarnie, General Secretary of the Band, read the report—which will be found on another page—and the Rev. A. N. Johnson called attention to the fact that the Band had during the past year made their largest contribution to the general funds of the Society (£245 7s. 1d.) Mr. Johnson then read a letter from the Chi Chou Branch, forwarded by the Rev. S. E. Meech, and it was agreed with acclamation that Miss Balgarnie should be asked to send a cordial reply.

The Rev. John Parker, of Mongolia, said there was no part of service in which one's faith in prayer was so much tried as in the mission-field. He had been with one who gave himself in prayer and action to one purpose, whose one prayer was: "Lord, save the Mongols," which came forth as the sob of his heart. For twenty years he had one purpose in life—and nothing was dearer than that one purpose—that he might bring that nation to the feet of Jesus. It was also his dying prayer. And yet no answer had apparently ever come. Gilmour never led one Mongol to the feet of Christ, so far he knew. Did God hear those prayers, and would He answer them by saving the Mongols? Although it seemed as if God did not answer the prayer,

there was a little tremor of hope in his (Mr. Parker's) heart. Gilmour's servant had become an earnest, whole-hearted preacher, and had given himself to the study of the Mongol language. This servant had five or six Mongols who had given up Buddhism and were worshipping Christ, though kept back by fear of their native prince from confessing Christ; and yet another had confessed Christ. He believed the prayers of James Gilmour would be answered. For seven years he had listened to one prayer from the native Christians: "God bless Gilmour's two sons. Lord send them out to take up their father's work." There were constant inquiries: "How are the two boys?" Letters were sent to them, and when he came away the last loving message was to call upon them to be diligent in their studies. Before he landed in England with that message the brightest and most hopeful of the boys, who was being trained at college, was dashed to pieces on the rocks in the North of Ireland. When such doubts arose he would turn to the experience of the prophets of old, in whose case prayers were sometimes answered instantly, while others were not answered till a long time after. On the other hand, he had seen prayer answered in very notable ways, and had been preserved from harm through, he believed, the prayers of others. "I thank you," he said, "from the bottom of my heart for all your intercession on my behalf and for my work."

Miss Theobald, of Mangari, described the manner in which she would have been occupied that day if she had been in Mangari. She would have risen shortly after four o'clock to visit one of the out-stations and meet two of her Bible-women. Where they were known the people were glad to see them, but in other places they were afraid of her. They had to attract them by singing and showing Scripture pictures. It was very difficult to keep the attention of the women, especially if men were about. "Our great trouble is the men. If we can coax the men to go away we have fair play." On returning to Mangari, after breakfast, she would visit her Women's Home, and after *tiffin* she would inspect a village school. The blanket industry which she had introduced among the women had been a great success. At six o'clock she would teach the children to pray, and this gave her greater pleasure than anything. At seven o'clock she met the women, of whom last year twelve came forward for baptism. In conclusion, Miss Theobald bore personal testimony to the efficacy of prayer.—When thanking the missionaries at the close of the meeting for their speeches, the Chairman voiced the feeling of those present that "Miss Theobald has made us see that a day's work is a day's work."

The Rev. R. Fotheringham, M.A., of Blackheath, remarked that members of the Watchers' Band, if they were true to their pledges, were priests unto God, pleaders, intercessors, voicing the needs of their missionary brethren. He regarded this meeting as the most important of the mis-

sionary week. One of the chief merits of the Band was its pure simplicity—the simplicity of its organisation and aim. As a minister, he could say that their greatest strength and encouragement lay in the prayers of their people. When they remembered the isolation of their missionary brethren, they could understand how much it must mean to be assured of the prayers of the churches at home. The School for the Sons of Missionaries at Blackheath was a noble institution that deserved the support of all the churches, but which in some quarters seemed almost unknown. Some of the scholars had become members of the church, and many more were members of the Y.P.S.C.E. Invariably there was one petition in their prayers for the missionaries in their loneliness and isolation, for they knew what it meant. If others realised it half as vividly, they would not withhold their sympathy and prayers on behalf of the missionaries. Mr. Fotheringham also spoke of the reflex influence of the Watchers' Band upon the church. If the ideal of the Committee could be realised and every church member became a member of the Band, it would mean a revolution in church life and missionary work. He believed that the London Missionary Society was one of the most important auxiliaries of the Churches. What a terribly hopeless, uphill task the work sometimes seemed to be. What would they think if they were set down, like Miss Theobald and her brother, among 600,000 souls? Let them pray from day to day for their brethren and sisters in their arduous work, that before they entered upon it they might, like the general commanded by Napoleon to lead a forlorn hope, "have one grip of the all-conquering hand."

The Rev. A. Pearse, of Kerepunu, New Guinea, said it gave him great pleasure to bear his testimony to the usefulness and worthiness of the Watchers' Band. The banding of so many together seemed to him an assurance of success. Missionaries could not but believe in the all-prevailing efficacy of prayer. "We bless God for the Watchers' Band." It had been a great joy to him (Mr. Pearse) to have worked in New Guinea for more than eleven years. He had seen the people in their heathenism and barbarism. When he landed there were at Port Moresby and elsewhere many who had got a firm grip of the Gospel, and native teachers had been trained and were preaching Christ to their own countrymen. It had given him and his colleagues great delight to see so many marvellous changes for the better, and they believed it would not be very long before heathenism and savagery would entirely pass away and the people be brought to Christ. He wished most deliberately to say that the people of New Guinea were the better for the Gospel. Civilisation had followed the teaching of the Cross, and Christianity had wrought wonders, whereof they were glad. Mr. Pearse showed how the Gospel had benefitted the people socially, educationally, and religiously. The native customs were bad to the core, and the difficulties in the way of social improvement were great

in the extreme. To make them healthy, the missionaries preached the gospel of cleanliness; to make them humane, the gospel of benevolence; to make them chaste, the gospel of purity. The New Guinea teachers were object-lessons to their own people. At Kerepunu there were eighteen schools and 1,300 children being taught, 500 of whom had gained prizes for reading without making a mistake. Along the south-eastern coast there were ninety-five schools, and over 3,000 children under instruction. The babel of tongues was being reduced to print, and the Gospel was being preached in the different dialects. Their old worship was falling to pieces, and many held it in contempt. They were beginning to understand that God, their Father, loved them. Of the 1,500 people at Kerepunu, 800 regularly attended the means of grace on the Sunday. There were about 100 places of worship on the coast, with 3,000 church members and 4,000 other adherents. The people erected their own churches; and, though they were poor and terribly selfish, they were being taught by the generous-spirited South Sea Island teachers to give to the work. His own people, in four contributions, gave £151 to send the Gospel to the heathen. Many had passed from death to life. These transformations had been brought about by the Gospel of the blessed God. In conclusion, Mr. Pearse testified to the noble self-sacrifice of the South Sea Island teachers.

ANNUAL MEETING.

A sea of faces confronted the speakers at the Annual Public Meeting, in the City Temple, on Wednesday evening, and when the heart of the great meeting was touched—by enthusiasm for the "grand old cause" and the "grand old Society"; by indignation against a slander upon the cause and its missionaries; or by a touch of humour—waves of applause rolled through the building. It was a notable meeting, following on the impressive meeting of the afternoon, and both will long be remembered. The chair was taken by Lord Reay, G.C.S.I., G.C.I.E., formerly Governor of Bombay. After the singing of the hymn, "A Message to the Nations," the Rev. C. G. Marshall, of Tripatur, read a portion of Scripture, and offered prayer.

SPEECH BY LORD REAY.

SPIRITUAL CHRISTIANITY A GUARANTEE OF SUCCESS.

The Chairman said: There are several reasons why I consider it a great privilege to preside over this splendid meeting to-night. The first reason is that this Society is constituted on a principle which I consider to be absolutely sound: it represents the "open door" to all those who worship Christ in spirit and in truth; and what we need everywhere is spiritual Christianity. There is a tendency, even in these days, to materialise religion. And, therefore, I think your Society, in prominently taking that for its foundation,

to carry spiritual Christianity wherever it goes, has a sure guarantee of success. I know that on these occasions very often results are given, and that audiences expect to be told what the success of a mission has been. I should like to insist upon this, that Christianity never recognises success as that which it has in view. The whole career of Christ, judged by worldly standards, must be considered a failure. The moment you judge Him from a spiritual point of view, it is entirely different. One of the most eloquent tributes that I can give to our missionaries are these words used by a missionary: "I have been for twenty years occupying a field of labour; I have not made a single convert; and I am longing to go back." I cannot conceive how faith could go further than that which was evidenced by that missionary. I know that your missionaries can tell of success in various fields. I have seen your missionaries at work in Belgaum, India. I know the excellent work they are doing there. I always consider the missionaries of your Society—I may say the missionaries of all societies—as *the best auxiliaries the Indian Government have*.

But I do not intend to dwell long on India for the very simple reason that, unfortunately, I left India nine years ago, and there is my friend Dr. Fairbairn on this platform fresh from India, and I do not wish him to say that I am not up to date.

Your missionaries have been in

TWO FIELDS OF GREAT DIFFICULTY AND PERPLEXITY.

One is Samoa, and they have had a pretty lively time there lately. A great many absurdities have been uttered with regard to their action in Samoa. It is quite obvious that missionaries never will join one party as against another party. If missionaries did that, in the first place they would not act up to their instructions; and, in the next place, they would not act up to the tenets of Christianity; so that anything that has been said about the partiality of your missionaries for either of the two parties engaged in strife in Samoa can be at once relegated to the region of fable. In Samoa the difficulties, as you know, are very great on account of the people amongst whom the missionaries work; but the results have been satisfactory. As I have already said, the missionaries are very important auxiliaries of our governors wherever they are, and they are also very important auxiliaries in the great field of literature. We owe a great deal, I am well aware, to what missionaries have done in the way of translating the Bible, and making us acquainted with various languages of which, before they went to those places, we knew very little. One of the things I would impress upon you is, how important it is that our missionaries should become thoroughly acquainted with the people amongst whom they live. The best missionary is the missionary who thoroughly identifies himself with a people, knows their language thoroughly, knows their prejudices, and knows exactly where he can put in a word in season.

MISSIONARIES AS MEDIATORS.

Another of your fields of work is a very important one. I allude to Madagascar. In Madagascar your missionaries have had to meet very great difficulty. I do not like to insist too much upon the past, for the simple reason that the judicious way in which the missionaries behaved during those times of trouble has led to the most satisfactory results. I do not mean to say that you have not had to abandon a great deal of the work you were doing, but you are well aware that the workers were not sufficient for the work you had to do, and that now you are there in the most happy relations with our Protestant friends from Paris, and you are thereby indirectly contributing to establish between us and the great country on the other side of the Channel better relations. It is indirectly through co-operation in the mission-field that we get to understand each other better, and that many of the difficulties and much of the friction that have undoubtedly existed are now yielding to that higher influence which can alone prevent misunderstandings between nations. This illustrates another very important point. We hear a great deal in these days about Imperialism. There are

VARIOUS KINDS OF IMPERIALISM.

There is an Imperialism which is in search of gold, and which looks first of all to countries where gold can be got. That is Imperialism about which I need here say very little. There is another Imperialism, which considers that on this country has been thrown a great trust, a great responsibility as a Christian nation, and that, being a Christian nation, it is its duty wherever its standard is planted to plant also the standard of Christian truth; and, if our Empire is to be preserved, if this wonderful Empire, more wonderful in many ways than the Empire of Rome, is not to enter upon a phase of decay, as all former empires have decayed, because they became too rich and too proud, then it must be because it realises that it has this great opportunity of witnessing for Christ. If I am asked if I believe in the continuity of our Empire, I give as an answer that that entirely depends whether England will remain faithful to spiritual Christianity. We depend entirely on God's blessing, and if that is realised by you, by this Society, and by ever-increasing numbers of our countrymen, and if we realise that no one can shirk his share in that great work of spreading Christianity, then I believe that this Empire will go from strength to strength in the name of the Lord.

AN INTERESTING PRESENTATION.

Mr. Albert Spicer interposed at this point to present to Lord Reay, in the name of the Directors, the first copy of the "Standard History of the Society," written by the Rev. R. Lovett, M.A., which had come from the press. Mr. Spicer said he thought the History would be found to

be in strict conformity with the closing words of the Chairman's admirable speech, and he expressed the hope that the book would have a very large circulation amongst the constituency of the Society. "It will show," he said, "that the constituents of this Society have been alive not only to the growing responsibilities of Empire, but that they have been determined, so far as they had power, to see to it that as the sons and daughters of England went forth to the different parts of the world, they should not simply go in the interests of exploration and commerce, but that they should go with the Gospel of Jesus Christ in their hands, so that all the nations to whom they went might be helped by their lives and by their influence."

In his opening remarks, the Rev. R. Wardlaw Thompson, who had a warm greeting, also referred to the History, saying it would be found to be readable—which could not be said of all standard histories—and accurate—which was quite as important as being readable. It would throw a flood of light on a very remarkable history, even to those who thought they knew something about the history of the Society. No one could read its pages without having his faith in God and God's wonderful guiding hand and Divine purpose confirmed.

After commending to the sympathy and prayerful help of the meeting an appeal on behalf of the School for the Daughters of the Missionaries of the different missionary societies, which had been distributed throughout the church, and, after contrasting his present duty with the position in which he stood last May, after returning from his long tour, Mr. Thompson said that the more he looked into

THE STORY OF THE YEAR

the more clearly he discerned how greatly the solid and permanent interests of a great and varied work surpassed the transient impressions of the passing traveller. Having read the balance-sheet in detail, and shown that the debt with which the Society was starting the New Year amounted to £10,205, Mr. Thompson asked that special notice might be taken of three lines in the balance-sheet which had been underlined, to the effect that if the Society had not received a very exceptional amount in legacies they would have been some £15,000 deeper in debt. Practically that meant that the Society was spending £20,000 a year more than its average income. But he (Mr. Thompson) was not disposed to press this point of average income quite so closely as some of his friends had done. The history of the Society had constantly proved that the doctrine of averages was not the only and not the highest standard in estimating means for Mission work. God had provided for them in special ways again and again all through the Society's long history, and He would continue to do so as long as they did His work. But that did not warrant them in relaxing their energies in seeking help, nor absolve those who were not doing all they might do from the culpability of neglect. It was a call to new confidence in God in attempting the great things He

expected them to do; but it was not an excuse for slackness on the part of the Christian public.

SPECIAL CONTRIBUTIONS.

Referring to the growing desire on the part of Christian Endeavour societies, Bible-classes, and Sunday-schools to specialise their gifts, Mr. Thompson stated that the Directors were seriously considering how they might most wisely and helpfully encourage that desire. It was also a satisfaction to find that an increasing number of people who were not able to go to the Mission-field were prepared to support missionaries and regard them as their own. One gentleman, who had offered to increase his subscription up to £250 a year in order that he might be able to support a missionary, asked that a missionary might be selected who had two or three children in this country whom he might make the objects of his special interest and sympathy. As long as that spirit was in the Churches the missionary cause would go on.

THE TWENTIETH CENTURY FUND.

There was a movement on foot among the Congregational Churches for raising a large special fund for various important and urgent purposes connected with Christian life and work. The Directors of the Society most heartily rejoiced in that great movement, and bade it God-speed. They knew the struggle which many churches and pastors had from day to day, and had reason to be thankful that out of their poverty the riches of their liberality abounded, and that from many small and feeble communities the Society received generous help for Foreign Mission work. They realised how great was the need for financial help for those Churches in their difficulties. The Society had not in any way given any indication of a wish to grasp at any part of this Fund, and if in the judgment of those who had to decide on its distribution it should seem best to reserve the whole of it for urgent needs at home, he thought there would not be a trace of jealousy or complaint. Home and foreign! it was a pity they had to use two words. Great Britain was only one county in the Greater Britain of the Empire. Home and foreign work were so bound up together that whatever made the home Churches stronger would ultimately be of benefit to the work in the great heathen field. Happily this unity of feeling was showing itself spontaneously in a desire to help the Society. The Society had confidence in the great Congregational body that if it gave any money from the Fund it would give it in a proportion worthy of its great traditions, and worthy also of the great cause which the Society represented. He ventured, however, to urge upon the friends of the Society not to allow the claims of even so great and important an appeal to prejudice their continued and regular help to the funds which the Society required.

During the year the Society had had

A STEADY FLOW OF OFFERS OF SERVICE

from men and women of a high average of quality. The Society had been afraid to appeal for workers, because they could not send out a large number. But he (Mr. Thompson) had been greatly encouraged by learning how many of the pick of the families in the Churches had had their thoughts directed towards foreign missionary work and were preparing for it, and he believed that the British College Christian Union was having a great influence in that direction.

Mr. Thompson thanked the Chairman for his splendid testimony, and expressed to Dr. Fairbairn, on behalf of the missionaries of the Society, the warmest and most grateful thanks for the valuable service he had rendered to Christianity by his lectures in India.

THE BEST NEWS ABOUT MADAGASCAR

was that there was very little to say about it. The French authorities were loyally keeping the promise they made to Mr. Spicer and himself. The work of the Mission was steadily settling down again after the disturbance, and was developing on new lines. Now that the political troubles were over they found a great body of Christian people still faithful to their professions, and desiring, as they needed, the help of the missionaries of the Society. They had become impoverished, but were already beginning to contribute very liberally, were anxious for education, and there was a vast field of heathenism calling out in its need. The Mission was moving forward in co-operation with their friends of the Paris Missionary Society.

THE NEW GUINEA MISSION WAS MOVING FORWARD ALSO,

but their eyes were still set wistfully on the interior, and they were wondering when the Churches were going to give them the mandate to go forward there. Mr. Schlencker and Dr. Lawes had been in the neighbourhood of Mount Douglas, and reported a large population and a splendid opening for work. Mr. Holmes had recently accomplished one of his heroic journeys, and had discovered new tribes which sorely needed Christian teaching, and which gave him a warm welcome. Were they, or were they not, to go in to possess the land in the name of Christ? "If we are not to go forward, say so, and let us ask someone else to go in. We have no right to stop at the coast, and say, 'This is ours,' and then stand still and leave the interior alone."

ABOUT SAMOA.

When John Williams went to Samoa the people were a barbarous heathen people, engaged in fierce strife for the kingship. God had blessed the labours of the missionaries of the Society there these seventy years, and to-day the whole of the population of the group was nominally Christian, 29,000 out of 35,000 belonging to churches connected with the Society, supporting their own pastors, and carrying on their own educational work. The Society had also a

great Mission field outside in the Tokelau, Ellice and Gilbert groups, supplied with missionaries from the Samoan churches. They had a great educational Institution at Malua, with over 100 students for the ministry; also a Boys' High School, and that splendid Papauta Girls' School. It was a great and prosperous Mission, which was very near their hearts. Whichever way the settlement of present difficulties went, he had not much hope of permanent peace unless there were a firm government which would administer justice with an even hand. The most serious effects of present troubles were on the religious, moral, and spiritual life of the people. War meant the revival of old heathen passions. When a representative of the press said to him the other day: "Is it not horrible that the warriors should cut off heads and stick them up on posts?" he (Mr. Thompson) asked: "Can you tell me how long it is since this nation stuck up heads on Temple Bar and other places?" There was an earnest desire among the people to make Christianity a reality and a transforming power in their lives. Tribal wars had always proved the great bane of the people's progress, and now the war spirit was being aided and encouraged, alike by help, advice, and opposition. The statement had been made in German newspapers that the Society was responsible for the troubles, and the assertion was supported by Mr. Lloyd Osborne and Mr. Michael Davitt. Mr. Osborne's chief claim to notoriety seemed to be that he was the step-son of the most brilliant writer of fiction in our times. He (Mr. Thompson) was not aware that Mr. Osborne had caught any of the *genius* of Robert Louis Stevenson, but, to put it mildly, the *fiction* had been greatly in evidence. Mr. Osborne must know that the dispute was one which dated back long before missionaries went to Samoa, and that it had been perpetually breaking out. Such vulgar abuse as that written by Mr. Davitt carried its own refutation. The Society was accused of being partisans of one side rather than of the other, and of stirring up strife. "We emphatically deny the charge. We have in our churches high chiefs belonging to both of these parties, and are ministering quite as much to one side as to the other." So far as he (Mr. Thompson) knew them, Malietoa Tanu was young and untried, and Mataafa was an able man. The Society ventured to ask that if Mataafa were put on the throne the most ample guarantees of religious liberty should be given and secured. It was not necessary to require such a guarantee with a Protestant ruler, but it was necessary with a Roman Catholic ruler, not on his own account, but because he was not his own master. The Society had had too bitter examples of the tactics of the Roman Catholic Church in heathen lands. The Society represented the religious interests of three-fourths of the Samoan people. The only communication they had found it necessary so address to Her Majesty's Government was not in the interests of either side, but they did urge that the Government should see to it that religious liberty should be secured, whoever went to the

throne. "We shall watch that point with close anxiety, and shall not hesitate to make our appeal to the British people if necessary."

At the last annual meeting, said Mr. Thompson, they were rejoicing in

THE OPENING IN HUNAN.

It was with deep thankfulness to God that he was able to announce that the whole of the money required for starting that new work had been provided—viz., £2,800. Mr. Greig and Dr. Peake, son of a Madagascar missionary, had been appointed to the work. Last year he (Mr. Thompson) prophesied that if Hunan were opened the provision that was asked for would be only a beginning. God had called out a great number of earnest, capable native workers, and Mr. P'eng, filled with consecration, had started eight important centres. Dr. John now wrote: "Two men are not enough for that mission. We must have ten at least. I am praying for this, and I have the faith to believe that my prayers will be answered and that speedily." "We know Him," said Mr. Thompson, in conclusion, "who said, 'Pray ye, therefore, the Lord of the harvest that He may thrust forth labourers into His harvest.' When the missionaries and converts begin to pray about these matters, you had better get your purses ready. God has moved wondrously, and He will give us His commands next. We cannot stand still. That work in Central China is full of encouragement, but it is not the only part that is in the same condition. There are appeals for more help that the great opportunities of the present hour may be wisely taken. So my survey closes, as, thank God, it must always close, so long as God deigns to use the Society in His service. The work is His, and must always be ahead of the Society, and I hope the Society is always going to be ahead of the churches, and I hope that the churches will see to it that they are not far behind the Society."

The rising of the Rev. A. M. Fairbairn, D.D., was the signal for a striking ovation. The applause was hearty and long, and was again renewed before Dr. Fairbairn could commence to speak. He said: "My Lord, and dearly beloved Friends,—In the history and action of modern missions, two things profoundly impress me :

THEIR UBIQUITY AND THEIR AUDACITY.

They are everywhere. There is no land on which the sun rises where the foot of the missionary has not trod. There is no tribe, however fierce, or however depraved, his hand has not handled. There is no tongue, however barbaric, he has not tried to speak. There are great primary human passions that are strong and invincible. There is the passion of greed. Tempted by it, a man will stay at home and assume a thousand disguises. He will clothe the meanest selfishness in the most magnificent patriotism. He will dress the hardest and least human spirit in generous philanthropy. He will try and speak large things about Empire and about civilisation, when he means only his own love of gold and

contempt of men. Or he will go abroad—and there is no point where greed has not made men go. Amid the Arctic snows and tropic heats it has made him live. On poisonous coasts and up fever-haunted rivers, and in dismal jungles, he has dwelt, that he may indulge his love of gain, and come back with his gold multiplied a thousandfold. But greater than passion or greed stands the enthusiasm for humanity. The missionary has gone before the trader and beyond the trader, and wherever he has gone he has been inspired with a new hopefulness for men. He has kept the sense of duty living at home, he has carried light into dark places, and he has made us feel that precious in the sight of God, and precious in the sight of men, is that great immortal soul Christ died to redeem. But more remarkable even than the ubiquity is the audacity. We hear without ceasing that our race loves courage. I do not love too conscious courage. I have no great affection for a bravery that knows itself too well, and admires itself the more that it seems to know. Yet one cannot travel far without feeling

HOW GREAT IS THE POWER OF ENGLISH COURAGE.

I have never sailed down the Channel without feeling as if I were watching the great Spanish galleons and castled warships helpless amid the circling fire of the English frigates. I have felt, as we rounded Brest, as if the tenacity of Collingwood was there embracing, in winter storm and Atlantic tempest, the coast where the fleet of the enemy lay. I have felt, as we passed St. Vincent, as if old John Jarvis, vigorous Whig, and still more vigorous sailor, met and vanquished the allied fleets. And beyond, Trafalgar, and farther on, round under the shelter of Gibraltar, and round the Mediterranean to Alexandria, where did you move but over waves consecrated by English heroism, and marked by a courage too brave to know itself, glad only to be let fight, and, if need be, die for the Fatherland? One feels it every step of the way out to India, and in India most of all. There, on the West coast, Portugal was faced and beaten; there, on the East coast, France was beaten and vanquished; there, all over the land, what opportunities of native division or inter-religious strife have there been seized and taken, while our arms gradually spread and made one Empire, and called it peace. But great as has been the power of the courage that made India England's, there is a far sublimer and grander audacity. Many a time the men of arms or the men of law, or still more, the men of wealth, may turn haughtily upon the missionary and ask why he is there? He is there in obedience to a grander courage, in fulfilment of a higher function than their own.

THINK WHAT HE FACES.

There is a people far older than we, civilised when we were savage; there is a people with a classic literature older than our own, full of tales and full of heroism dear to the heart of the Hindu. There is a religion imbedded in custom,

revered and worshipped, embalmed in memory, consecrated by victory and defeat, dear to all hearts, holding many minds. There is a great social system wherein the individual counts for nothing, and the caste and the family and the guild are all in all. To change that is almost like trying to lift by persuasion the earth from its very axis. Yet this is what the missionary faces in India, a land and people less open to conquest, more deeply imbedded in the past, more profoundly guarded by sacred associations than those the soldier or the civilian can face; and the missionary faces them without arms in his hand, without an Imperial power behind him, faces them in the power of a great faith, in whose strength he hopes to overcome and prevail. There he lives, there he works, and the wonder is that he does not in dismay die, that he does not in shame retreat, that he still lives, still works, and still carries on his great attempt, the grandest example of heroism and of audacity in the whole history of our English race. But you cannot think what it means unless you go and face it. I many a time am sorry for the missionaries, hard-worked, sent round on deputations, equally hard-worked at home. Why, the way to create interest in missions is to

SEND MEN OF INFLUENCE OUT TO INDIA AND ELSEWHERE.

Convert the churches through the churchman at home. Get him to face the field, the men who work it, and to see what they have done. When I landed in Bombay what did I find? A picturesque, beautiful, Oriental city, very strange and very radiant to Western eyes. There was life everywhere. Teeming myriads of men and women struggling to live, struggling to think, doing their best to accumulate the little needed to keep soul and body together; and, facing them, stood a small handful of missionaries. Why, as I looked at that great teeming multitude, what did I feel? This first and foremost: the church has begun the conquest of India? No. Rather it does not yet conceive what the conquest means. We have put our hand to the plough. We know nothing about the field through which we would drive the furrow. We neither see its extent nor know its limit, nor understand the force needed to drive the great iron wedge through the soil. Yet what are the men doing? I visited the colleges, mission and civilian, visited schools, visited the churches, visited the various agencies meant to help the orphan, to educate the girl, to bring the widow, left desolate, into larger life. Yet with it all, what was that to the great teeming thousands? I crossed to Calcutta. There, too, visited colleges, schools, churches, missions of all kinds, what again to feel? To see again multitudes streaming through the land, to see a few cultivated, educated, pious, devoted men and women straight from home, living under conditions of self-denial that they might reach the multitude, and save the many. I passed from Calcutta up to Darjeeling, and what there? Aye, it was beautiful to see the snow, to see the sun break on the mountain peak, run

east, run west, come down the snowy breast of the mighty range, purple in the morning glory; it was beautiful to see the great amphitheatre of hills rise out of the bosom of darkness, and become wonderful in their radiance through the sunlight. Far more wonderful was it to see the devoted men, devoted women I have known go out from homes that were homes of culture and homes of beauty, go out and there give themselves to the comforting of the people, to the helping of the European, to the saving of men. For this became evident: much as the missionary does for the native,

HE DOES EVEN MORE FOR THE ENGLISHMAN.

It is true they frequently fail to understand each other. I am not prepared to say that the cause of the misunderstanding, where it exists, is all on the side of the civilian, or all on the side of the soldier, or the merchant. I am not prepared to say that the missionary is absolutely innocent. But this I will say, that he lives there as the embodiment of conscience, as a standard of duty, as a great example of what a man who loves empire ought to be in the empire he controls. From Darjeeling I went to Benares, and there for the first time came face to face with two things. One of our own missions, and a noble mission it is, and the work of woman in it. Now there is nothing that I am more prepared to say than that the woman is a most efficient agent in the mission-field. She, as she lives, and as she works in India, has accomplished, and is accomplishing, wonderful things. I was very much inclined, before going out, to say it is risky to send our daughters, it is an adventurous thing to send our wives and sisters. Ah, go and see, and you will discover no better,

NO FINER WORK EVER WAS UNDERTAKEN

or more successfully performed by any human hand. One day, outside an Indian city, I passed two shapely and beautiful English women. They came well mounted, trotting gaily and gallantly, one on either side of the road, bearing themselves on horseback as only English women can. That was one great type of the Englishwoman the native sees. May I tell you of another? It is not a tale told by a missionary; it was a tale told by a civilian to me. We were walking in his garden just as the sun was westering, and he broke out in the way of an enthusiastic Scotsman. After having relieved his soul in criticism of what he thought defects in mission work, he broke out in praise of the woman as missionary, and then he told a tale, how, in a district where he was Commissioner in the famine, there had been in one of the cities or towns somewhat of an outbreak. There was no white man in the residence. Into the mission school, where sat the only white face, a missionary woman among her scholars, there suddenly broke the *Tesildar*, the native head of the town, saying: "Oh, *Mem Sahib*, there is a mutiny. Come and quell the mutiny." "That is not my function it is

your's; I am a woman, you are a man." "Ah, but you are the only white face in the district. Come, they will hear you. Send them to their homes." So she arose, she marshalled her scholars behind her, she marched out, she ordered the men to disperse, they fell right and left, she marched through with her scholars behind, the Tesildar humbly bringing up the rear. Nor was that all. She had to go on leave, and a younger woman took her place. Then the famine came, and all that she could personally raise she carefully distributed. Then came word of the Mansion House Fund. How was it to be distributed? A meeting was called, the Commissioner presiding. Up stood a venerable Hindu, the chief man of the town, and said: "If this money is to find its destiny, and none of it is to stick to anybody's hand that does not need it, you must place it in the hands of the Mem Sahib at the school." "Ah," said my friend, "we cannot do that; she is of a mission." "She may be of the Mission, but she is the one person that will see every anna properly distributed, fulfilling its end." Then—for he was supported by the chief Mussulman—it was determined to entrust the distribution to the Mem Sahib; there that young girl did a work that no man could be found to do, and did it so well as to fill all hearts with admiration. As the summer went on she grew pale—faded, and they proposed to send her to the hills. To the hills she long refused to go, but by and by she consented. Just the day before she was to go, cholera came. Then she met my friend with a face radiant with smiles, and said: "Now I cannot go; now I must stay," and through it she stayed, and through it she lived; and when one came to compliment her who remarked on the folly of trying to change the Hindu, she met him in the noblest way by saying: "Why, what would you consider the man doing who came and asked you in your own office as to the folly of your own work?" There is a type of the woman in Indian missions, living to help, living to heal, living to educate the child, and, above all, living to give to the Indian wife and the Indian mother an ideal of womanhood as the promise of remaking India, and she will be beloved and remembered after the exquisite horsemanship of many a rare and graceful rider has perished and been forgotten.

I cannot tell you all I saw, and shall not attempt to do it. I visited Missions in Agra, saw what medical men could do to educate the native; visited Missions in Delhi, saw the school and the women who visited the zenana, and all the work proceeding there; visited Missions in Amritsar, and saw medical Missions again accomplishing wonderful things, and the teacher going hand-in-hand with the physician; visited Lahore, saw there education slowly changing the temper and texture of Hindu society; went down through Rajputana, a beautiful old district, where the State is still native; visited a friend coming from my old granite city of the North, who had been at a station where the souls of the

people were conservative, and in the highest degree Hindu, and he, five-and-twenty years ago, went there unattended and alone, made his Mission, got his home, founded a hospital, founded a church, created a school for Bhi's, created a hospital for lepers, and by his own single hand did more to create reverence for England than any civil or military power England could send. We travelled on to Indore, and saw what Canadian Presbyterians have done—watching and waiting long for an entry, finding an entry at last, planting college, planting school, planting hospital; down to Poona, across to Madras; saw how in Madras our own Mission prospers, gathers from the street and from the home the child and the convert, and makes the native church. Saw a man with a genius for education, inspired by a great faith, building up the most splendid educational institution in India. And then I came away feeling this: "Oh, if our Churches, still more if our collective English people, could know

WHAT OUR MISSIONS MEAN TO INDIA,

what our churches were accomplishing there, they would feel that greater than the army and the men who command it; greater than the civilians we at the Universities pride ourselves on educating, out of the flower of our youth, to send there; greater than all, dearer than all, more patient than all, live in the heart of the people—Christian Missions. For, mind you, we shall never hold India if we hold it only by the force of arms, or the power of law. We can only hold India if we make India live in unity of thought, of faith, with our own higher England. Say not that the Hindu is jealous of the missionary. He stands to the Hindu as a great reconciling force. One of the most eminent men in a great Presidency town said to me: "But the other day I had a discussion with an Englishman over Missions, and he said—you know the kind of language, which in its hatred of cant loves frankly to clothe itself in brutality—'What have we to do with your thought, your religion, your customs? We are here for our own sakes, we are here to make rupees, and once I have made my pile India will see me no more.' 'Hush,' said my friend, 'hush; that is what the people say about you. Do not let them hear you say it of yourself.' 'I am,' he said, 'a loyal subject of the Queen; for what you love to call your Empire I care nothing. There have been greater empires according to the day than yours. Babylon was greater in military power; Phœnicia was greater in commerce; Rome was greater in order and in law. They passed, and you will pass, too, unless that remains which gives to the Englishman all his value in my sight—that is his moral prestige; and if ever he loses his moral prestige he will lose my loyalty.'" That is only one case of what is a most familiar fact. The Mission tends to reconcile the Hindu to English rule. And, mark you, just as the great ethical qualities the religion contains become articulate in authority as well as in service, will the conquest be achieved,

There is behind the military and the civil power a great England. There is the England that can command the sea, can build the ship, that can found the cannon, that can scatter destruction and death, and that power is great. But behind the missionary there is a still greater and

A STILL GRANDER ENGLAND.

There is the England of faith, of idea, of spirit, of conscience, of God's life in man, and, God giving the power, that England will stay in India till India becomes Christian. Look at her; she has had many a ruler. The Buddhist has reigned from the mountain to the sea; the Mohammedan has come and created a great Empire, and from Delhi has reigned north, south, east and west. But Buddhist and Mohammedan have gone. There have come against him the ancient laws, the old nature, the invincible belief, the customs, the religion of the people, and against them no arm of flesh can prevail. We may guard our frontier and make it scientific a thousand times. We may hold the sea, and with our ships challenge the world. There is in India a power England cannot wrestle with by army or by navy, by civil or by military servant—there is the power of custom, of belief, of immemorial faith and law; and unless a higher faith and a nobler belief wrestle through the Christian Church with that, England will vanish out of India past recall. See, then, that there we are, hardly having made a beginning there, not knowing the greatness of the work before us. There we are to remain, in the might of God, till the people of India become the people of Christ.

THE NEW THEOLOGY AND FOREIGN MISSIONS.

The Rev. W. C. Willoughby, of Phalappe (Khamas Town), South Africa, said he had found that many of the ministers who were most in sympathy with modern thought were not most in sympathy with foreign missions. He had tried to enter the study of what had been called the "new theology," and had found nothing therein that ought for one moment to lessen the interest in foreign missions. There were two notes of the newer idea which, it appeared to him, ought to help to bring men into sympathy with them—viz., the note of character. Religion, if it was to be anything at all, must be "goodness," and must enter into the larger relationships of life and the Fatherhood of God. A friend had said to him, "You cannot preach a Gospel like the Fatherhood of God to the degraded races of Africa; it is altogether too sublime an idea." "I have taken it to the degraded races of Africa," said Mr. Willoughby, "and I testify before you to-day that if the degraded tribes of Africa can seize one truth in Christianity more easily than another it is that very truth of the Fatherhood of God. It lies at the very base of their own patriarchal system. It is the truth that interprets all political truth, and when you take that to them as the starting-point of your Christian teaching, you begin to touch the minds of the tribes of Africa just where it comes closest

to your own." There was a cant of foreign missions which had hindered the cause, and there was a gush that had but little reality in it. Erroneous notions about the natives were responsible for a good deal of misapprehension. Another error was the utter misapprehension of the basis of the foreign missionary enterprise. The results, as far as foreign missions were concerned, were equally calamitous. Exaggeration, whether up or down, could never serve any cause. The native tribes of South Africa were God's little ones. "You may call them God's gutter children if you like, but they are God's children. Under that filth and dirt there is the face of one of God's little ones; and I ask you who are fathers, what would your heart feel if your strong sons cared not for the carrying of the crippled children?" Taken up from this point of view, was not the work worthy of their enterprise?

On the motion of Mr. F. H. Hawkins, L.L.B., seconded by Mr. A. J. Shephard, a cordial vote of thanks was accorded Lord Reay and Dr. Fairbairn for their magnificent speeches.

The Doxology having been pronounced by the Rev. R. Lovett, M.A., the meeting came to an end.

The Thursday morning session of the Congregational Union was devoted to the consideration of foreign mission work, and a thoroughly interesting meeting was the result. Time was so limited that discussion was unfortunately impossible, but the three missionaries who spoke thoroughly roused the interest and enthusiasm of the assembly.

The REV. T. E. SLATER, of Bangalore, in his paper on "Difficulties and Encouragements of Mission Work in India," dwelt on the importance of India as a strategic point in Christian missions. "When India shall have opened her wondrous eyes to the glory of the Lord, the world will be practically won." A difficulty that met the missionary on the threshold of his work in India was British rule. "The soldier is always in the background, with his force of arms and his lusts. To the Hindu all white men are Christians, and when all the 'Christians' in India are really Christians, the natives will soon be Christians too."

Other difficulties arise from the people themselves. When a missionary has been a year in India he thinks he knows the people; when he has been five years he is not so sure of it; and when he has been thirty years he feels that he is only just beginning to know them. Caste is a great obstacle, together with the fact that a powerful religion is already in possession of the field. In the religion of India there is no recognition of personality either in God or man, and where there is no personality there can be no sense of sin and no true conscience. Thus to preach "the simple Gospel" is not so simple as it seems. Late years have seen an attempt to revive Hinduism, under the encouragement of Western theosophists like Mrs. Besant. Hinduism has been put on its mettle, and we are entering now on the last great contest.

Amongst the encouragements is the fact that the class which is most accessible to Christian influence is the student class—one third of India's students are to-day under missionary guidance. Another great encouragement lies in the growth of the Christian native community. Within the last forty years this has increased twenty-fourfold, whilst the native ministry has increased fortyfold. We must aim at training the native church to govern its own affairs. "Western missionaries may sow the seed, but Eastern workers must reap the harvest." Christ will yet win in the East those who will best understand His sayings and His spirit. A spirit of inquiry is abroad; Hindu reformers are taking up the question of child marriages and widowhood; a social and national conscience is being awakened. "It is from Christ that we have learned to pray," said a leader of the Brahmo Somaj lately, "and in prayer will be our salvation." India is moving, and moving in the right way—in its own way, which is most likely to be God's way. The important question is not "How many converts can we reckon in a year?" but "How much nearer is India as a whole to her conversion?"

The REV. GEO. OWEN, of Peking, spoke on "The Present Situation in China." The opening of China, he said, really began when the Emperor, four years ago, bought a copy of the Bible. After reading this he procured copies of all the Christian books published in China and read them carefully. The result was seen in the famous edicts of last year, in which orders were given that equal justice should be meted out to Christians all over the Empire. It was even proposed in the Imperial Council that Christianity should be adopted as the national religion. These movements caused no murmuring among the people, and were hailed with enthusiasm by the younger scholars and merchants. A great demand for Western learning sprang up, and everything Western was regarded with respect. "For the first time in China," said Mr. Owen, "I found myself a gentleman!" Men began openly to speak of Christ with reverence; adherents began to multiply; whole populations were moving towards Christ.

The Japanese War sent a great sob of humiliation through the land. China bowed her head in shame, and saw that she must either reform or perish. She was impressed by the fact that the progressive nations of the world are the Christian nations. The Chinese are essentially a practical people, and test everything by its fruits; hence their turning to Christianity.

The reform movement is not dead; it is only checked for a little time. The Dowager Empress knows that it is not dead, and shows it by the great precautions she is taking to prevent its outbreak. But she cannot stop it; she is like Canute sitting on the shore and bidding the waves roll back; but it was not the tide which rolled back—it was the king.

The REV. C. JUKES, of Madagascar, gave a clear and in-

teresting account of "The New Position of the L.M.S. in Madagascar." He bore testimony to the loyalty with which the French have kept to their agreement since last year. The Christians are getting over their fear of the Jesuits, and are now digging up their buried Bibles and hymn-books. The L.M.S. has still more than five hundred churches in the island, and although it will never be allowed to have the influence which it formerly had, there is, none the less, the prospect of steady and useful work being done. "We shall be content to withdraw into the shade ourselves if only Christ is lifted up into the light."



The Society is rarely able to put into the chair at its annual meetings one whose associations with its work have been so long, so intimate, and so personal as those of Mr. Samuel D. Wills, of Bristol. In his opening speech at the meeting of young men and young women at the City Temple on Friday evening, Mr. Wills summed up these associations in a phrase. "I suppose," he said, "I have been asked to preside because I bear the name of some of the fathers and founders of this Society, and also of some of those who have had the privilege of being in the continuation of association with the best Missionary Society which you and I know; and also because a few months ago I had the privilege of spending a few months in North and South India." Prayer was offered by the Rev. J. Hilton Stowell, M.A., of Stroud Green.

The Chairman remarked that some time ago when he was contemplating making a tour he was urged not to go either to the Holy Land or to the mission-field, for, if he went, he would be disillusioned. He determined, however, to go to India and see for himself what the state of the case was, having a supreme interest in the welfare of the Society. He

visited the city of Mirzapur. He wanted to see something of the luxury in which the missionaries were said to live. One of the first persons he saw was Miss Hewlett, who had just come to the end of an almost superhuman work in connection with one of the greatest famines that had ever devastated Northern India. He ventured to say that none deserved the Victoria Cross more than Miss Hewlett and her splendid band of workers. "She only got the high commendation of the Lieut.-Governor of Bengal, and a sharp attack of typhoid fever." Their missionaries had been accused of overstating and exaggerating their case, but he (Mr. Wills) could say that they had erred on the side of modesty; the half of their success had not been told. The work that was being done in that stronghold of heathenism was next to the miraculous. He spent a day with Mr. and Miss Theobald at Mangari, where in great loneliness they did their work most heroically. He visited Lucknow, Agra, Delhi, Darjeeling, &c., and everywhere was received with open arms by Baptist, Presbyterian, and Methodist friends, of whom he wished to speak with the very greatest respect and affection, "for they are doing the same work we are doing." He saw no overlapping in India. From Tinnevely, where he saw one of the strongest mission stations of the Church Missionary Society, he visited Nagercoil, where their missionaries were doing a splendid work, and Trevandrum, where his own son had founded a hostel for native students, of which he had been architect and clerk of the works. The professors at the Maharajah's College said that it met one of the greatest needs of the city. He received an address from 200 Hindu residents—an event that would have been impossible a few years ago—referring specially to the work his son was doing, and expressing their gratitude to the Society for sending missionaries to elevate the lower orders. A short time ago they would have been the first to trample on the lower orders, and not wish them to be elevated and Christianised. Some fourteen congregations of former devil-worshippers appealed to him to go back and tell the Directors "not to send us back to the devil." They were afraid some of their chapels would have to be closed for want of money. "I thought to myself, I will do all I possibly can to prevent this, whatever happens in other parts of the world." After giving two instances of caste prejudices, the Chairman stated that the congregation to which he belonged in Bristol had several missionaries in the field, and he wished that every church had such a link with the work. A missionary spirit was needed in the churches above everything else. As the late Dr. Dale had said, "We are heirs of the past, but trustees for the future," and they must see that in the twentieth century the world was brought to the feet of Christ.

Mr. Lewis H. Gaunt, M.A. (Editor of the Society's literature), expressed his conviction that there could be no true and lasting Imperialism unless it were Christian, and there could be no Christian Imperialism at all unless

first of all there was an Imperial Christianity. Unless the churches took so deep an interest in foreign missions as to feel that they were pre-eminently called to support that work, he thought there was no hope of a lasting, strong, Christian Imperialism being seen in their midst. He wished he could believe that there was in their churches something of this large Imperial spirit. Whatever they might think of "little Englanders," they could not doubt that there was in the Christian Church no place for "little Christians." A limit must come to the territory which their nation could properly rule over, but the time could never come when the limit of Christ's sway had been reached. He feared that many of their churches had more of the parochial than of the Imperial spirit, and he supposed that was partly owing to the fact that the spread of the Gospel had been placed in the hands of a society, so that the churches felt that the responsibility rested no longer upon them directly, but upon a society. It had always seemed to him a pity that the work should have fallen into the hands of a few men who formed themselves into a society, instead of being taken up, as it should have been, by the Church as a whole. The very word "Society" suggested that the work was that of a particular party or section inside the Church. He liked the American name for missionary societies much better, "The Board for Foreign Missions."

He feared that Congregationalists were liable to lose the large sense of an imperial heritage and imperial work. They were proud of their Independency; but they heard little in their churches of "the holy Catholic Church" and "the Church militant." He hoped that before many years had passed they would have a Council of Foreign Missions which would embrace not only the Free Churches but their friends of the Church Missionary Society also. A great work, so full of romance, pathos, and interest of every kind, must appeal even to the most unimaginative man among them. Resolutions declining help were quickly passed, but had they ever thought of what it meant to the missionaries in the field? Had they thought of the burden of responsibility lying on the hearts of their missionaries in Samoa, where the native Christians were in danger of sinking back into utter barbarism? Griffith John had a great dream of pushing forward southward through Hunan till he could meet the missionaries pushing northwards from Amoy and Canton. If the Church at home was faithful, they would, before many years had passed, see a great chain of stations stretching over those five hundred miles. Surely, again, there was no field where the highest and best talent in their churches could be put to such usury to-day as in India—that land of religions, which was yet a land without a religion. In the spirit of the words of the late great statesman-missionary, John Mackenzie, might they not say that if God had put it into the heart of the Church to take up this work, nothing and no one should discourage them from carrying it on to its one issue? And what was the secret of

success? It lay in those words of one of the saintliest missionaries, David Hill—words spoken with his latest breath: "We want more of the Spirit's power; we can do nothing without that."

The Rev. H. M. Dauncey, of Delena, New Guinea, thought it was very interesting that the meeting should hear about the conditions of work in two fields differing so greatly as India and New Guinea. In New Guinea the natives were still in the stone age. The same Gospel that benefited the cultured Hindoo would benefit the savage New Guinean. He (Mr. Dauncey) had seen changes in many a New Guinea home brought about by the Gospel of love and peace. A little over a quarter of a century ago there was not a spot in New Guinea where the name of God had been heard. Last Sunday, at 117 little chapels, prayer and praise ascended to the same God they were worshipping in England. "Twenty-five years ago not a written character; to-day in the churches you will find a large proportion of the people with open Testaments in their hands." The sermon would not pass muster in the City Temple, but it was always a sermon with a message, and the teacher did not mind how hard he hit so long as he could drive the message into the hearts of the people. New Guinea owed much to the European pioneers, but more still to the South Sea teachers and their wives, who had gone there in such numbers as simply to swamp the Englishmen, and make them ashamed. The home churches sent one missionary at a time, with some years in between, whereas the *John Williams* brought a dozen South Sea teachers at a time. Some years ago Mr. Chalmers promised a teacher for a village, and the chief had a house built. It had been built long enough to rot and fall to the ground, but had never been occupied by a teacher. Was it right that a man who had so ungrudgingly given himself to the work should be called a liar because he had lacked the support of the home churches to enable him to redeem his promise? He had heard from Ruatoka that the last May collection at Port Moresby had realised £90 8s. 2½d. The Christians knew how different life was now from what it was when Dr. Lawes landed, and knew that it was the Gospel that had brought about the change. That was their answer to the question of extension. "What is your answer going to be?"

The Rev. W. B. Selbie, M.A., of Highbate, suggested that as the mathematician was as necessary to the building of an engine as the practical engineer, and the architect as the working builder for the building of a house, so perhaps the minister at home was as necessary to the work of foreign missions as the man or woman who went into the field. After all, there was a theory or philosophy of missions. Very often young men and women would be doing the best thing to help foreign missions by seeing that their own attitude, and the attitude of the churches and country towards heathen people, and the problems which foreign countries

present, was a right kind of attitude. For instance, there was the question of slavery under the British flag at Zanzibar, and other forms of indenture and apprenticeship; drink traffic in the African Continent; maintenance of religious liberty in Samoa, Madagascar, and possibly China. These things intimately affected mission-work, and all missionaries had them deeply on their minds. Whether they were to be solved in a way to help or hinder foreign missions depended upon public opinion at home, not so much upon statesmen as upon voters, who formed public opinion. The attitude of England towards subject-nations was a question they ought to form definite and clear opinions about, so that they might be able to do something in the way of seeing that this country should stand up for the righteousness that exalted a nation, and scorn the sin which was a reproach to any people. Mr. Selbie, therefore, dwelt upon the necessity for an intelligent understanding of the missionary problem. There was the romantic and thrilling tale of those who spent year after year of earnest, patient, self-sacrificing, and often apparently resultless, effort, and who, in the bravest and grandest spirit, waited and prayed on, though they saw little to reward them for their waiting, and were ready to go back to work that seemed so profitless simply for love of the Lord Jesus Christ, and because they felt it was the work He had given them to do. There was a romance in the mere commonplaceness of the work to-day that could hardly be surpassed by the wildest adventures of the past. Let them take an intelligent interest in the needs and difficulties of the mission field. The work was being done in God's way, very slowly, but one day they would realise that though the mills of God grind slowly they grind exceedingly small. They must not be afraid of a little enthusiasm in regard to foreign missions. That which would help the Society most would be a real revival of spiritual religion in the churches of the land. When young men and women were filled with Christ, with a sense that they were His and He was their's, and were bowed down with gratitude to Him, then the missionary work abroad would be done as it ought to be done. Let them try to realise afresh their duty to the Lord Jesus Christ, and begin their missionary work over again with fresh enthusiasm and deeper consecration.

While the collection was being taken, Mr. Perrin played "The Lost Chord" as a cornet solo.

Mr. J. N. Farquhar, M.A., of Calcutta, wondered if his audience had any idea of the immensity of the problem involved in the evangelisation of India. That empire contained one-fifth of the whole human family, and one hundred and fifty different languages were spoken in it, from savages living in trees and caves up to the most cultured gentleman. The sources of their religions went back to at least 1,500 years before Christ, and yet many points, especially in ritual, remained unchanged. Five hundred years before Christ Buddha arose, and for centuries it

seemed as if Buddhism would become the one religion of India. It also entered into the life-blood of nations outside. But Hinduism was revived, and the old Brahmans, by steady, persistent work, succeeded in stamping it completely out of India. Hinduism entered into India 4,000 years ago, and only in the course of centuries did it win its way throughout the land. It met and incorporated aboriginal faiths. It assimilated everything that came in its way, and that was the reason why the gods of India were so innumerable to-day. When it conquered Buddhism, it did so by absorption of Buddhist beliefs and practices. In Bengal the railway train, river steamer, and tramway were influencing caste, but he (Mr. Farquhar) questioned whether it were weakening it. Caste yielded to these things, and yet retained its strength. He could not exaggerate the tremendous forces arrayed against the missionary; but they would not shrink from the task. Mr. Farquhar described the city of Calcutta, the second city of the empire, with a population verging on a million souls, a city created by English trade and government, a city of most extraordinary contrasts. Although it was a beautiful and striking city, it was a Pagan city. The one movement that during the last fifty years had had real influence, and produced great fruit in the conflict with Hinduism, was the higher educational work. The work of an educational missionary was long and toilsome, and yet not without hope and great joy, because they could look forward to the harvest. The results had justified the work, for in the Christian Church of Bengal to-day the men who were the backbone had been almost without exception won by the work of Mission Colleges. Never before had there been such an opportunity of doing definite evangelistic work among the young men of the country as now. Another of God's purposes was ripening fast. The real history of Hinduism and of Sanskrit literature was now known, and within a few years all would be accessible. The scholar would be able to attack Hinduism, as never before, with a full comprehension of what Hinduism was, and with a certainty that his criticism was unanswerable. "The hour has come, the people are prepared; God has put into our hands this new weapon, our duty is to strike."

A cordial vote of thanks was accorded the Chairman, on the motion of the Rev. G. Cousins, seconded by the Rev. A. N. Johnson, and the meeting was brought to a close.

THE Industrial Missions' Aid Society would be glad to meet with a chartered accountant, a capable commercial traveller, and a good shorthand writer and typist, to go to India to fill good positions; must be in full sympathy with missionary work. Applications should be made in writing, with full particulars as to qualifications, &c., to the Secretary, Industrial Missions' Aid Society, 10, Paternoster Row, London, E.C.

FROM THE SECRETARY OF THE WATCHERS' BAND.

IT is quite impossible in one little column to give a full account of our Conference of Secretaries at Liverpool, in April. There was a good attendance, and the papers read by Mrs. Hallows and the Rev. W. A. Elliott were helpful and practical. We hope to issue these in a condensed form and to circulate them widely.

Many useful suggestions were made. There was a unanimous opinion that great care should be taken in enrolling members, that only those who were in real living sympathy should be invited to join the Band. The Rev. E. R. Barrett, of Liverpool, urged the importance of more prayer for our ministers and home workers, and suggested that each Sunday should be devoted to this. A suggestion was made that, instead of arranging special meetings for branch members, an occasional half-hour's prayer-meeting might be held at the close of the week-night services. Several secretaries expressed the opinion that the motto cards issued each year were unnecessary and little valued. If these were done away with, it would effect a saving to the Band of about £50 per annum. It was suggested that each branch might choose its own yearly motto, or that one for all the branches might be announced in the CHRONICLE.

OUR annual meeting in the City Temple, on May 10th, was largely attended. The Chairman (Rev. H. Arnold Thomas, M.A.) gave a beautiful and heart-searching message, which, I think, will long be remembered. The three missionaries, Miss Theobald, of India, Rev. J. Parker, of Mongolia, and Rev. A. Pearse, of New Guinea, gave abundant testimony to the source of strength and help that the Watchers' Band was to them, and illustrated in various ways the great need there is in their work for earnest, whole-hearted prayer. The address given by the Rev. R. Fotheringham, M.A., of Blackheath, was forcible, timely and helpful, but I must refer you to the account of our meeting given on another page.

THE annual Watchers' Band report will also be found on page 138. If secretaries desire any copies of this report they may have them on application.

NEW BRANCHES.

<i>Branch.</i>	<i>Church.</i>	<i>Secretary.</i>
Ryde ...	George Street ...	Miss M. P. Henry.
Scarborough ...	South Cliff ...	Miss Petyt.
Birmingham ...	Moseley ...	Mr. J. E. B. Brown.
Braintree ...	—	Miss M. Jocelyne.
Plaistow ...	Greengate ...	Mrs. G. Hall.
Lymington ..	—	Miss Marshall.
Thames Ditton ...	—	Mr. B. Sansom.
Blackburn ...	Furthergate (revived)	Miss H. M. Shillito.

JESSIE M. BALGARNIE.

TENT WORK IN NORTH INDIA.

BY REV. ANDREW SIMS.

THE accompanying photograph gives a very fair idea of the way we pitch our moving tents. They are really very comfortable places of habitation during the short winter season, and it is a great joy to work in this way day after day amongst the numerous village population of our district of Murshidabad.

Our two Bengali evangelists, whose tent is in the background, together with Mr. Stursberg and myself, make up the members of the group in front of our tent, the other tent on the extreme left being used by our two servants. The place where the photograph was taken is on the west bank of the Bhagarathi, exactly opposite Plassey, where we preached several times, and one day visited the scene of the

learnt often at the time of their religious festivals, it is a good thing that we are thus able to substitute something better in their minds by our simple hymns.

In many respects our work is exceedingly delightful, the people being attentive and friendly, and showing us many little acts of unsought kindness, though the Mussulmans, who form the majority of the population here, have a very bad name indeed as quarrelsome and wickedly cruel people. I always enjoy the work amongst the Mussulmans rather than the Hindus, for while the Hindus hear generally more placidly, with more ready assent to the Gospel story, they are less in earnest and look at the whole matter as a sort of mental gymnastics. The Mussulmans have at least a strong faith in their own religion, and have evidently a real difficulty in grasping the conception of the Sonship of Christ. Night after night some of them have come here to



A MISSIONARY ENCAMPMENT.

famous battle which laid the foundation of the English Empire in India.

It would be impossible, of course, to stay out in tents during the rainy season from June to September, or after it has begun to get hot in March, so it is necessary to make the most of the short available season remaining between October and March. I am writing this from another part of our district, about twenty miles west of Berhampur, where we are staying in the same way in tents, and go out each morning and evening into the surrounding villages to preach. We get our best audiences in the evening, and the people seem especially to enjoy Mrs. Sims's singing of certain Bengali hymns to tunes well known amongst them. They catch up the words very readily, and time after time ask for the same hymn that they may thoroughly learn it. In a country like this, where many of the common songs of the people are unutterably filthy productions,

ask questions, showing that they have thought seriously about what they have heard and are anxious to get more light. Their ideas, however, of the value of certain religious observances, such as fasting and formal prayer, are great obstacles in the way of their receiving the truth, and we often, therefore, simply read and explain to them the teaching of Christ concerning these things.

One form of work has received a great impetus during this cold season's itineration—namely, the work of Bible teaching in our village elementary schools. The people seem quite glad to accord to us this liberty almost everywhere, and the inspection of such schools so far has only served to show that we are likely to do our best work of evangelisation in this way. More than 500 boys are thus being intelligently taught to realise the chief events of the life of Christ and the meaning of His mission as the Saviour of men through the new work begun this winter in this part of the Murshidabad District.

A SOUTH INDIAN GODDESS.

REPRODUCED below is a photograph sent by the Rev. W. L. Lawrence, of Bangalore. Mr. Lawrence writes:—"The enclosed is a photograph of one of the goddesses which are much resorted to by all classes of people during such epidemics as we are now suffering from. It is at the foot of a kind of fig-tree, and consists primarily of a small tapering piece of common gneiss stone, with several dabs of red paint on it. In front is placed a lime (a species of small lemon), and by the side of that a piece of



palm leaf rolled up and put through a tiny glass bangle. On the top of the roll is another lime, and on the stone itself is a string of flowers. On the tree are many spots of the same red paint that is on the stone. In the present case a fowl had probably just been sacrificed, as a fire had been lit and feathers were abundant. It is one of the 'Ammā' or mother-goddesses so common with us, and representing a large part of the worship of the people."

A MISSIONARY UNION has been lately formed amongst the old pupils of the North London Collegiate School for Girls. Would any missionaries of the L.M.S., or their friends, kindly communicate with the Secretary of the Union, Miss M. E. Tucker, 24, Hillmarton Road, N.?

A VERY representative meeting of the subscribers to the Home and School for Sons and Orphans of Missionaries, Blackheath, was held at the Baptist Mission House on Tuesday, May 9th, when resolutions were unanimously passed expressive of confidence in the Committee and a willingness to second their efforts to enlarge the work of the Institution.

PROCEEDINGS OF THE BOARD.

Board Meeting, April 25th, 1899.—Rev. W. BOLTON, M.A. (for the first half-hour), and Mr. F. H. HAWKINS, LL.B., in the chair. Number of Directors present, 56.

Mr. V. A. Barradale, B.A., of Mansfield College, Oxford (son of the late Rev. J. S. Barradale, of Tientsin), was appointed to Samoa; and Mr. W. W. Clayton, B.A., of Cheshunt College, to Canton.

The balance-sheet for the past year was submitted by the Chairman of the Finance Committee, and gave rise to an interesting discussion on methods of increasing the Society's income to meet growing demands.

The Rev. J. Richardson, late of Madagascar, was appointed Principal of the proposed Central School for Bechwanaland.

The resignation of Miss Young, of Phalapye, on account of her approaching marriage, was accepted.

Board Meeting, May 2nd, 1899.—Mr. F. H. HAWKINS, LL.B. (for the first hour), and the Rev. W. BOLTON, M.A., in the chair. Number of Directors present, 31.

The Board, through the Rev. R. Wardlaw Thompson, the Chairman, and the Rev. T. Grear, expressed to the Rev. George Cousins their good wishes for the success of the visit he was about to pay to the churches in British Guiana, in company with the Rev. W. Pierce, of West Hampstead, on behalf jointly of the Society and of the Congregational Union of England and Wales. It was decided to send by the Deputation a message of goodwill from the Board to the churches in British Guiana. The Deputation was commended to God in special prayer by the Rev. E. H. Jones.

On the proposition of Mr. Thompson, seconded by the Rev. S. T. Williams, it was resolved that a message of congratulation be sent to the Religious Tract Society on the completion of their first hundred years of work. Mr. Thompson recalled the fact that the founder of the Tract Society (the Rev. George Burder) was for many years Secretary of the London Missionary Society. The Tract Society has been the continual helper of missionaries in every part of the Mission field by generous grants of paper, picture-blocks, &c. Mr. Williams, in seconding, remarked that the Tract Society had published many books which had interested the public in the work of the London Missionary Society; and the Rev. G. Cousins added that the indebtedness of the Madagascar Mission to the Tract Society was worthy of special mention, for that Mission had for many years received large grants of paper, making it possible to circulate very extensively healthy Christian literature which had had a great deal to do with the uplifting of the Malagasy people. The following resolution was subsequently prepared and forwarded to the Religious Tract Society:—

"That the Secretaries be instructed to convey to the Committee of the Religious Tract Society an expression of the very sincere satisfaction and thankfulness to God with which the Directors view the completion by that Society of one hundred years of service. The Rev. George Burder, to whose suggestion and advocacy more than to any other individual the Religious Tract Society owes its origin, was afterwards for many years an honoured official of this Society, and the men who were

associated with him were deeply interested in Foreign Missions. It is a satisfaction to note, and a pleasure to record, that the intimate relations which were thus formed between the two Societies from the outset have always been most heartily maintained, and that the Committee of the Religious Tract Society have continued unvaryingly to express in the most useful and practical manner their interest in Missions to the heathen. The work done by the Religious Tract Society in issuing in many languages and in many forms simple statements of the great evangelical truths, and in publishing large quantities of pure literature at prices which bring it within general reach, has been a service of exceptional value to the whole Christian Church. The series of interesting volumes published by it on Mission topics and from the pens of missionaries has greatly assisted in sustaining and diffusing an interest in Missions in many quarters. Above all, the generous assistance given to Missions ungrudgingly, and in the bountiful supply of paper and blocks for printing and illustration have laid this Society and all Societies under great obligation to it as an invaluable auxiliary in missionary effort.

"The Directors rejoice in the signal success which has marked the labours of the Religious Tract Society, and the conspicuous position of honour and usefulness to which it has attained. Their prayer is that God's blessing may continue to abide upon its Committee, its agents, and all its publications, in ever richer and more fruitful measure."

The draft report was read and adopted.



Notice to the CHRONICLE'S "Own Correspondents."—

The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

A LARGE number of the Protestant missionaries of Central China, of UNITY. assembled last August at Kuling, have issued a notable statement of the "fundamentals" of the Evangelical Faith, in which they affirm their hearty agreement. The Declaration is as follows:—
"We, the undersigned missionaries, desiring to express to

the world our heartfelt unity in regard to the essential points of our Christian religion, and longing to fulfil the desire of our blessed Saviour and Master that His disciples should be one as He and the Father are one, hereby declare that in our united services, as well as in our daily intercourse with each other, we realise ourselves to be one in the Father and in the Saviour. Christianity is not so much a system of doctrines as it is a new life, born of the Spirit of God, a life of vital union with God through the Saviour. All those who, by the grace of God, have received this new life are living members of Christ's Body, and are, therefore, one. *Christ Himself is the centre of our union.* We may still have different views and opinions on several minor questions of our religion, and may follow different methods of Church policy and Christian works, as each one's conscience directs him, but yet we feel *we are one* by the Blood of Jesus, our only Saviour and Mediator, and by His Spirit, who moves our hearts. We are like different battalions of one great army, fighting under one great Captain (*i.e.*, our common Saviour and Master) for one great end—the proclamation and establishment of Christ's kingdom throughout the world. *In Christ we are one.*"

MR. GRIST, of the Bible Christian A TESTIMONY. Mission, writes:—"As a missionary of another society than your own, I wish to bear witness to the L.M.S. work in progress at two or three stations on the banks of the Yang-tsze." He then proceeds to describe a short tour taken from Chung-King with Mr. Claxton and a Quaker missionary, and speaks in terms of high praise of the work done at Mu-tung and Fu-cheo. "At Mu-tung Mr. Claxton secured permission from the local official to show magic lantern pictures in the large temple that evening. When the brief twilight had passed, the open space of the temple was crowded with people. Whilst the pictures were thrown on the screen, Mr. Claxton and I in turn preached and gave explanations to an audience of nearly three thousand eager listeners. The pictures were good and successfully exhibited, no interruption being offered beyond the hum of approval from time to time."

INDIA.

MR. DIGNUM, writing from Salem at the end of March, says that he has just returned from one of the most interesting and encouraging tours he has ever had. "At last, after long years of work, I am beginning to see signs of progress, and I look forward with great hopefulness to further developments. The Asarics are a fine class of people, intelligent, thoughtful and religious-minded; if our work grows amongst them, as it seems likely to, we shall get some fine Christian workers."

MISS BULLOCH, of Almora, sends an interesting account of the recent Annual Convention of Christian Workers in the Almora district. The meetings were unusually well attended, and were of a very helpful character. Mr. Bulloch preached from the text "It is more blessed to give than to receive," and notice was given to the newly arrived members of the community of the custom which those in Almora began eight months ago, of giving one pice out of every rupee for God's work. As the orphan boys and girls never possess any rupees out of which to set apart one pice, they give a handful of grain out of each day's food. The value of all these handfuls is reckoned up, and afterwards given to the work. To enforce the lesson of giving a service was held on Sunday, which is called here a "mutthi-chandá" service, or a service when the members of the congregation offer each one his handful. Eight sacks of flour, rice, and pulse, which represented the handfuls saved by the girls and boys, were brought into the church, and two sheets were spread to receive the offerings of other members of the Christian community, who might have saved handfuls out of their food, and a basket was placed on the table to receive the pice which were the fruit of the self-denial week, which had just been observed. It was very pretty to see the eagerness with which the little boys and girls came up to cast their mites into the basket, which must have become very heavy before the end of the service, as it contained about 1,200 pice, besides other silver coins. Altogether, counting in the value of the sacks of grain, this "collection of handfuls" reached the sum of Rs.110, that is, considerably more than £7.

MR. THEOBALD writes from Mangari:—
 THE WOMEN'S HOME AT MANGARI. "This week-end the matron of my sister's Women's Home invited me to their weekly prayer-meeting. I was astonished and delighted to hear the women pour out their hearts to God. The matron led them in a prayer of real power, and five of the women followed suit. It was touching to hear their fervent thanksgivings to God for delivering them from their former wretchedness, and for bringing them to the knowledge and love of Jesus Christ. Then they all said texts, and sang two Hindu hymns. The transformation in this company of women since they came to the mission—most of them little more than a year ago—is the most gracious work of God's Spirit I have ever witnessed. I have had nothing to do with it, but feel constrained to testify of it. I may add that the women live active, healthy lives, spinning wool for blankets, cooking, and house-cleaning. Two or three are widows; some have been deserted by their husbands; a few are unmarried. There are some babies in the Home, some of them adopted orphans, whom the women have taken to their mother-hearts, and tend and cherish as if they were their own."

MADAGASCAR.

IN Freeman and Johns' "Narrative of ANOTHER LINK the Persecution" (p. 189) is found a list WITH THE of Christians taken as slaves by the principal officers of the Government, and PAST SNAPPED. among them may be noted that of a young woman called Ramanana. This was sixty-two years ago, in 1837. Ramanana and the well-known Rafaravavy (who was one of the refugees taken to England) were fellow-prisoners. Raniharo, father of the late Prime Minister, became the owner of Ramanana, and under his protection she was safe during the long persecution. When religious freedom was once more enjoyed, Ramanana became a member of the church founded by the Rev. R. Toy at Ambohipotsy. During her younger and stronger days she was a very active member of the church; and although of recent years she has been too old and feeble to attend the services, her interest in all that concerned the church never ceased. Just before her death—a few days ago—she very earnestly charged Ranivimanga to care for the church over which God had placed him. She received every month a small pension from the church, and out of this pittance she managed to put aside a dollar, which she sent as a parting gift towards the work of God at Ambohipotsy.

W. E. COUSINS.

ON Wednesday, March 1st, the first HIGHER stones were laid of the New Boys' High EDUCATION IN School of the London Missionary Society ANTANANARIVO. in Antananarivo. The building is designed to accommodate from 400 to 500 boys, and will comprise eight large class-rooms, head-master's and native tutors' rooms, and a large hall for united services. It is built on ground bought for the purpose and adjoining the ground of the Ambatonakanga Memorial Church, and will be very central and commodious. This school, which, in very inconvenient accommodation at present, already numbers nearly 300 scholars, is largely due to the exertions of Rev. J. Sharman, B.D., who is now, on account of his wife's health, away on furlough. It is at present under the care of the Rev. J. Pearse. The building has been designed by Rev. J. Sibree, and Mr. S. Ashwell, of the L.M.S. Press, is kindly superintending the erection.

SOUTH SEAS.

THE Sydney Mail, of March 18th, contains an excellent account of the John Williams, illustrated by three large photographs showing the recent alterations which have been made on board. A new cabin has been made for the captain on deck, and adjoining this is a snug little "retreat" for European passengers. The old cabin has been turned into a reception room for committee meetings and the like.



CHINA.—The last messages of Chinese friends to Mrs. Stevens, as she was about to leave Hong Kong for home, were: "Come back soon; do not stay so long away: we cannot spare you."—We regret to hear by telegram that the Rev. Ernest Box, of Shanghai, has been invalided home.—The state of health of the infant daughter of the Rev. J. W. and Mrs. Wilson, of Chung King, is necessitating a journey to Swatow by Mrs. Wilson. Mrs. Claxton will also shortly be leaving Chung King for the coast, to seek restoration of strength.—As at Hankow, the missionaries at Chung King have discarded "the old red cloth curtain" that has hitherto separated men from women at the Mission services.—The Rev. T. Bryson, of Tientsin, has paid a visit to the Ch'ao Yang Mission, to advise Dr. Cochrane in the work of house-building.—Rev. Arnold Foster and Mrs. Foster reached Hankow on February 28th, and received a very hearty welcome. Mr. Foster says he feels it delightful to be back in China and to see the great work that is going on and the great opportunities which are increasingly being presented.—Dr. Lavington Hart and Mrs. Hart left Tientsin on April 10th, and are coming home (on sick leave) *via* Canada.

INDIA.—The Rev. R. C. Porter, of Tripatur, has had the pleasure of making a tour in North India with friends from this country. Mr. Rayner (a deacon at Clapton Park Congregational Church) and Mrs. Rayner also spent a month with him at Tripatur. "Coming out they heard the usual criticisms of a certain section of Anglo-Indians on missionaries and their work, and confessed to being a little anxious lest there should be some degree of truth in what they heard. They had not been here more than a few days before they expressed themselves as entirely satisfied that our work was thoroughly sound, and more than justified every penny that had been spent on it."

MADAGASCAR.—The Rev. J. and Mrs. Sibree hope to leave for home by the first steamer leaving Tamatave in July.

AFRICA.—The family of the late Rev. John Mackenzie have been deeply touched by the number of telegrams and letters expressing sympathy with them in their great loss, and hearty appreciation of Mr. Mackenzie's character and work. One gentleman, occupying a high official position, wrote:—"I have known him for fifteen years, and shall always remember him gratefully, both for his fine, manly, upright character, and for the great services rendered by him at a most critical moment. He changed the history of South Africa." The Rev. R. Howieson, who had just become associated with Mr. Mackenzie at Hankey, writes:—"His death will be a severe loss to Hankey, and to the Society's interests here. Truly he was a man among men. He seems to have had a wonderful power and charm in

his personality, for he was beloved and admired by all classes of the community. His influence will be felt among us for many days to come, while his memory, to those who knew him, will remain fresh and fragrant for ever."

SOUTH SEAS.—Captain Hore has handed over the command of the *John Williams* for her present voyage to Captain Wyrill, while he indulges in a well-earned "rest" by undertaking a Deputation tour in the Colonies. On her voyage to New Guinea the *John Williams* was able to render assistance to a vessel in distress by bringing her into port.

NOTE BY THE FOREIGN SECRETARY.—The story told by Mr. Knox, at the Children's Meeting at Exeter Hall, of the use of the bicycle in missionary work in India was a very humorous one, but it had a very practical side. Thanks to the good quality of the Government roads on all the main lines of communication in India, the bicycle is proving increasingly useful to missionaries in their itinerating work. It saves a great deal of time which would otherwise be spent in wearisome travel in bullock-carts. It saves trouble which is constantly involved in journeys on horseback, and it often serves as a useful means of gathering an audience to hear the preacher. Mr. Daniell, who has succeeded Mr. Knox in work in the Vizagapatam District, has already discovered the suitability of that district for the use of a bicycle, and is convinced of the advantage which it would be to him in his work. He has made an earnest appeal to the Directors to supply him with one for Mission purposes. An excellent opportunity is thus afforded to someone who knows the value and the delight of cycling to show practical interest in the Mission cause by providing for the need. If half-a-dozen good, serviceable cycles of modern make are sent to the Mission House, we shall have no difficulty in disposing of them to missionaries who, like Mr. Daniell, will find them invaluable.

ANNOUNCEMENTS.

ARRIVALS.

MISS HASKARD, from BELLARY, SOUTH INDIA, on April 20th.
REV. H. J. STEVENS and MRS. STEVENS, from CANTON, and MISS CONNIE H. PEARCE, daughter of Rev. T. W. Pearce, HONG KONG, CHINA, *via* Marseilles, May 1st.
MRS. STEVENS, from HONG KONG, CHINA, per steamer *Bombay*, May 8th.

DEPARTURES.

The REV. GEORGE COUSINS and REV. W. PIERCE, proceeding as a DEPUTATION to BRITISH GUIANA, embarked at Southampton, per steamer *Orinoco*, May 17th.

BIRTH.

CULLEN.—On January 8th, at Mangaia, Cook Islands, South Pacific, the wife of the Rev. J. H. Cullen, of a daughter.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

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